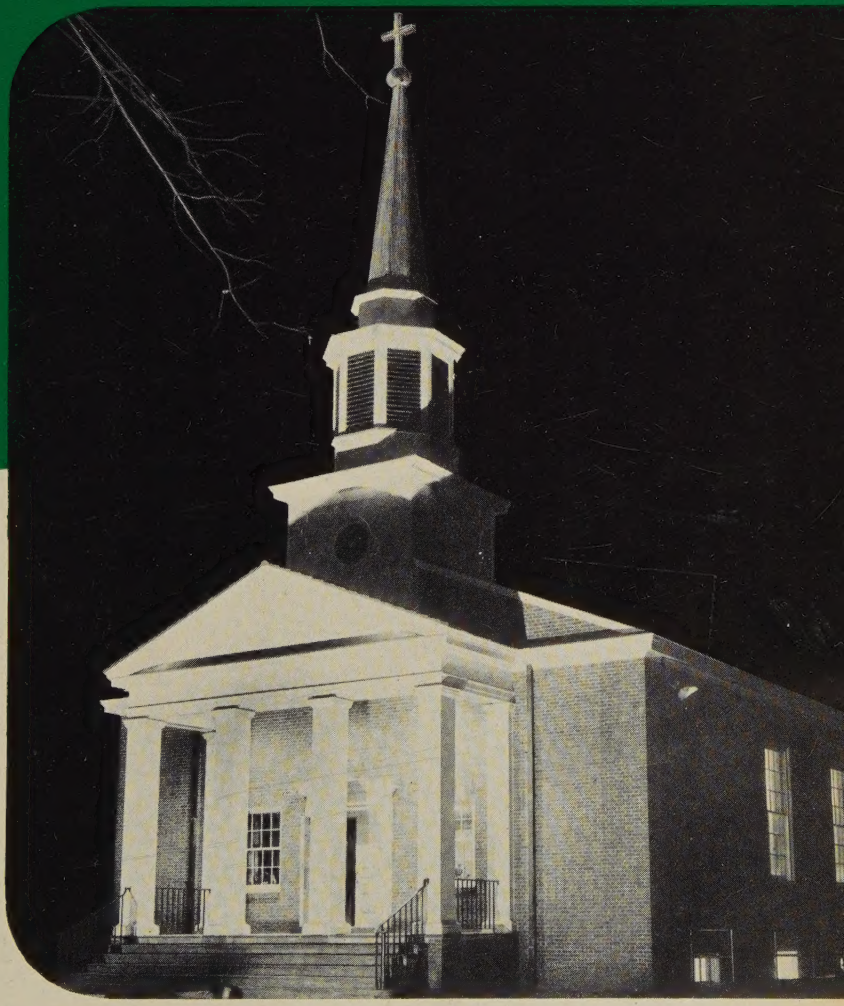
The LUTHERAN



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10 CENTS

Dog Story

IN A RECENT ISSUE OF THE LUTHERAN was the story of a new family who were invited to come to church for three *years* before they finally went. What brought them was this: "We noticed a couple passing our door every Sunday morning . . . We began to wonder what made them do that. Finally we wanted to find out . . . So this morning we followed them" . . .

THIS IS A STORY about a dog, an ordinary dog. He lives across the street from our church. He is the smartest dog in the neighborhood. He doesn't miss a thing. He didn't miss one move when our neighbor renovated his house. Attracted by the whirr of the blades he came over to investigate the lawn mower. He snuffled every tomato picked off the vines. He supervised the intricate maneuvering necessary to back the car out of the driveway

Sunday mornings he regularly watched the people come to church. He would lie down on the lawn with his nose and paws pointing toward the church, and watch and watch! One Sunday morning when in the middle of a sermon on "Evangelism" I was startled to see our canine friend coming quietly, unobtrusively but determinedly down the middle aisle, right to the very front. It took the dog only three *months!*

—JOHN MILLER

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Floodlights illumine new 500-seat building of St. Paul's Church, Teaneck, New Jersey, recently dedicated. Structure is third in congregation's 28-year history.

THE CHURCH IN THE NEWS

New-style churches are built

New styles of architecture—ranch-type homes, steel-and-glass office buildings, windowless factories—had been rapidly changing the appearance of America. Churches have been the last to surrender to the changing style.

Now churches are responding to the trend. At least one-fourth of the record-breaking number of churches now being constructed in the United States are in the modern style (on the West Coast, four out of five), it was estimated this month. "A new architecture is in the making," said Walter Taylor of the American Institute of Architecture.

Two Lutheran churches in the new style won first prizes from the Church Architectural Guild of America at a conference in Knoxville. Mt. Zion in Minneapolis was rated first among churches seating more than 300. The Church of Christ the King, in Reseda, California, was first among smaller churches.

High cost of building, plus a desire for simplicity, strength, and usefulness have produced the new appearance in churches. Gothic and Colonial styles of church building have become "artistically archaic," said Dean Henry L. Kamphoefner of the School of Design, North Carolina State College. Architecture must be an expression "of enduring values in the 20th century, not regurgitated Gothic of the 17th century," said Mr. Taylor.

More churches are coming

A $500 million program of church construction is likely in 1954, architects calculated. The 1953 total was about $473 million. Investment in new churches is exceeded only by the amounts being spent for houses, schools, hospitals.

MODERN-STYLE CHURCH
Strength, simplicity

There isn't enough room in church aisles for people to talk after church services, several architects told the Knoxville conference. One proposal was a wide side aisle for after-service get-togethers. Another, suggested by T. Norman Mansell of Philadelphia, was enlargement of the narthex as a place for post-service sociability, talks with the pastor, coat rooms. Mr. Mansell defended the long rectangular shape of church interior against what he called the soup bowl design which ranges the pews in a semicircle before the pulpit.

Church architects at the annual conference gave their Elbert M. Conover award to Dr. Luther D. Reed, who was for many years chairman of the Common Service Book Committee of the United Lutheran Church.

Quebec ban on "Luther" is protested

The *Martin Luther* film could be shown in Quebec if part of it is cut out. Government officials made the offer when a storm of protest resulted from the ban on the film which was announced in late December. Distributors of the film said they would not make the cuts required to clear the censors.

Luther might be shown elsewhere than in public theaters if it is not publicly advertised, the officials proposed. "We will not take *Luther* into the catacombs," replied Henry Endress, Lutheran Church Productions executive secretary.

One protest against the film ban came from the Canadian Church Press Association, an organization of Protestant editors with headquarters in Toronto. A "grave injustice" was done to Protestants of Quebec in denying them a chance to see *Luther,* said the editors. Also "those who are not of the Protestant tradition and who desire to see the picture, should be permitted to see it in order that they may understand better some of the reasons which created the Protestant Reformation and which still make it a vital force in the world."

The protest was addressed to government leaders in Ottawa and in Montreal.

The Association of Civil Liberties sent "the strongest possible protest" to the Quebec board of censors. Ban on *Luther* "implies that the people of Quebec do not have the right to think for themselves and exercise freedom of choice in their religious opinions," the association said. The ban is "something one might expect from an administrative agency in totalitarian Russia or some other Communist country, but certainly not in Canada."

Appeal for lifting ban

The ban on *Luther* should be lifted immediately to "correct this shocking abridgement of religious freedom and violation of our common legal tradition," said Ambrose Doskow, attorney for Louis deRochemont Associates, producer of the film. To Maurice L. Duplessis, premier and attorney general of the province of Quebec, Doskow wrote:

"The film *Martin Luther* has been widely praised as a great accomplishment . . . The picture has been exhibited without untoward incident to large audiences in communities all over the United States with populations of many different religious complexions. It has been acclaimed in other Canadian provinces.

"The issue that is presented by the board's action is not that of the wisdom or permissibility of motion-picture censorship generally. It is a narrower and much more fundamental one. That issue is whether governmental power is to be exercised on this continent to deprive our citizens of the religious freedom for which all our ancestors—Protestant, Catholic and Jewish—came to these shores.

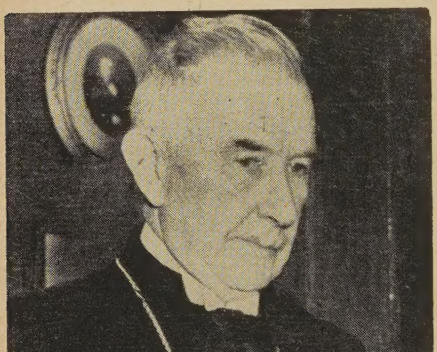
"The issue is presented in its most striking form because the film involved is a temperate presentation of religious history, and the ban can be explained only on the assumption that it is the role of the state to prescribe a single official point of view on that history and to deprive its citizens of the opportunity to learn of any other. That assumption, you surely recognize, is wholly contrary to the tradition of both our countries."

Argument about hell

Booksellers in Rome were ordered this month to remove from sale the popular new book by Giovanni Papini, *The Devil.* Action to put the book on the Index of Prohibited Books was begun at the Vatican.

The 73-year-old Papini was converted to Roman Catholicism after World War

I. He wrote a *Life of Christ* which was a best-seller in the 20s, not only in Italy but in America and elsewhere. In *The Devil* the author speculates that hell is not eternal and that the all-merciful God will eventually pardon Satan and all sinners. This idea is contrary to Roman Catholic—and Lutheran—doctrine.



BISHOP EIVIND BERGGRAV
No doubt about hell

An argument about hell created a rumpus in the Church of Norway in 1953, when a Lutheran bishop, Kristian Schjelderup, said that "for me, the doctrine of eternal punishment is not at home in a religion of love." He was called a heretic by Dr. Ole Hallesby, Norway's leading fundamentalist layman (who was recently found guilty of income tax evasion). "The minute you drop dead, you drop right down into hell," said Hallesby.

Last month Bishop Eivind Berggrav of Norway said he believes in hell. "There is an either - or in man's eternal fate," he said. A man's conduct in his earthly life makes a difference. "We are created for free choice under eternal responsibility," he said, although he does n think it is useful to try to frighten peop into being good by painting lurid pictur of hell.

Bishop Berggrav pointed out that "th Scripture is the decisive source of truth in Lutheran teaching, and that the Lu theran confession of faith "has an inte pretation of this very question whic does not leave any doubts about i clarity."

Amishmen go to jail

In a quiet corner of America, Amis farmers were fighting hard for their rig to be different. Besides wearing lon beards and flat hats (*see photo*) Amis men in Pennsylvania's Lancaster coun refuse to let their sons attend high scho

It is a religious principle, the Amis say. The boys should work on farm after eighth grade, or they may be e posed to ideas contrary to the Mennoni way of life which their ancestors brough to America two centuries ago.

Fourteen Amishmen were put in La caster county prison in December f violating the school truancy laws. Isa L. Stoltzfus was jailed Jan. 2 when h refused to pay a $2 fine and $26.75 cou costs. Some unidentified friend, who h been paying fines which the Plain Peop refuse to pay, has furnished more tha $300 since Sept. 1.

The Pennsylvania Department of Pu lic Instruction refuses to furnish th state's subsidy to school districts whe Amishmen are allowed to violate the a tendance laws. Compromise proposa such as permitting Amish boys to enga in home study under school supervisio have been unsuccessful. Work perm can be given to 14-year-olds when pa ents claim "dire necessity." Amishm refuse to make this plea, but have r cently been applying for work permi

Evangelism brought results

Sixty per cent of the population in most parts of the United States and Canada are enrolled in churches. Lowest percentage of church membership—about half the American average—is in the West Coast states, particularly Oregon and Washington.

Lutherans of the Seattle and Tacoma area of Washington invaded unchurched homes in late autumn, when 85 congregations trained their members in visitation evangelism techniques. Under a heavy barrage of newspaper and radio publicity the visitors called at homes throughout the Puget Sound area.

This month statistics on results of the visits were ready: adult members newly enrolled in the 85 congregations—1,044 . . . children baptized—291 . . . pupils newly enrolled in church schools—519. One ULC mission congregation, Redeemer Church in Tacoma, doubled its membership. There will be more evangelism to come, said the Lutherans.

Archbishop barred by rector

The archbishop of Canterbury, Dr. Geoffrey Fisher, won't be permitted to preach at the Church of St. Mary Magdelene, a London congregation under the archbishop's supervision. The reason, said the Rev. Thorton Thrapp, is that the archbishop is a Mason.

"Because the Archbishop is a Mason," said the Rev. Mr. Thrapp, "we may fairly assume his opinions are unorthodox." No Mason will be allowed to preach at St. Mary Magdelene's, the rector announced in his parish paper. "It seems that the Christians' God and the Masons' God are not one and the same."

Dr. Fisher is a past grand master of British Freemasonry.

Can't quit being Southern Baptists

Southern Baptists—who are among America's most conservative Christians—had become too modernist for the Rev. Samuel Johnston and some members of his congregation in North Rocky Mount,

"Plain People" Won't Pay Fines
Go to jail for protecting sons from "worldly ways"

North Carolina. (It was in Rocky Mount that a Baptist clergyman staged a book-burning of the Revised Standard Version a year ago.)

Pastor Johnston's 1,300-member congregation voted 241 to 144 last August to withdraw from the Southern Baptist Convention. The congregation stopped using Sunday school lesson books and other Southern Baptist publications and stopped sending money to support denominational projects.

This month Superior Court Judge Malcolm C. Paul ruled that the $250,000 church property must remain in the hands of church members who remain true to the Southern Baptist Convention. The group that "repudiated and departed from the doctrines, customs, practices, and usages" of the Southern Baptists "have ceased to be a part of the true congregation, which consists of those who adhere and submit to the regular order of the church, local and general, whether a majority or minority of the membership," said the judge.

Clergymen against McCarthy

To find out what clergymen think about important public questions, Dr. Albert T. Rasmussen of Colgate Rochester Divinity School circulated a questionnaire on McCarthyism among 270 ministers and church officials in the Rochester, New York, area. He got replies from 145.

Seventy-seven per cent consider "McCarthyism a major threat to the free voice of the American churches and the responsible Christian freedom for which they stand." Twenty per cent said McCarthyism is a minor threat. Two per cent said it is not a threat.

On whether clergymen believe the J. B. Matthews charge that "the Communist Party has enlisted the support of at least seven thousand Protestant clergymen, 92 per cent of the Rochester ministers said they don't believe it. Sixty-five per cent of the clergymen said they have preached against the McCarthyism trend as "contrary to the Protestant tradition and faith." McCarthyism was defined as "the method of using indiscriminate and unproved charges to discredit and intimidate Americans without due process of law."

J. B. MATTHEWS, JOSEPH MCCARTHY
"Major threat," say 77 per cent

Lutherans at work in Holy Land

Lutherans and Roman Catholics were about equal, according to records at the end of 1953, in aid they have given to destitute Arabs in Palestine. There were 18,000 receiving a daily milk ration at 12 Lutheran World Federation centers at the close of the year. About a million people have received clothing sent by Lutherans of America and Europe.

Help is not given by Lutherans only to Christian Arabs. About 85 per cent goes to Moslems. The only test is whether there is need. Medical clinics treat 100,000 persons a year, reported Dr. Edwin Moll from Jerusalem. The Au-

gusta Victoria Hospital, one of the largest in the Near East, receives a monthly subsidy from the United Nations but is operated by the Lutheran World Federation with native doctors and nurses.

The Lutheran Church of the Redeemer in the Old City of Jerusalem is the largest Protestant congregation in the Kingdom of Jordan. There are also congregations in Bethlehem and Beit Jala. Orphanages, a trade school for the blind, and two elementary schools are operating. A staff of 400 to conduct the Lutheran work in Palestine includes 396 Arabs, one American, three Germans.

And so forth

Pope Pius XII named Generalissimo Francisco Franco, head of the Spanish State, to receive the Supreme Order of Christ, the highest Pontifical decoration. It was believed that the award, instituted in 1319 by Pope John XXII, was conferred on General Franco as a result of the signing of a concordat between Spain and the Holy See.

An increasing shortage of pastors in Finland's Lutheran Church is paralleled by an increasing desire among women to study theology.

Almost a hundred of the country's Lutheran parishes have no pastors or are served by temporary pastors, while one-third of the students at the two theological faculties are women who are studying to be religion teachers in public schools.

Union carpenters walked out on a Morman chapel building project in Atlanta because non-union members of the congregation were contributing their labor free. The congregational "laborers for love" were finally forced to stop their work and the union carpenters returned. An Atlanta daily newspaper commented editorially that "something is very wrong somewhere when a man cannot give labor to his church."

Elder George Morris said that "if use of voluntary labor by church members were seriously curtailed, it would mean that many less chapels could be built.

DAILY FOOD RATION
American dollars pay the bill

World News Notes

ESCAPE FROM SOVIET

THE IRON CURTAIN has never been a solid wall. Today, however, it seems to be perforated with dozens of swinging doors which fairly flap in the wake of people rushing in and out. Mostly out.

Last year two Poles flew westward in stolen planes and some resourceful Czechs employed such ingenious escape devices as a stolen train, a circus parade and a homemade tank. All told, 55,000 Czechs have gotten away. In toto, more than 100,000 East Europeans have fled to the West in the last five years, *plus* over 300,000 East Germans (nearly 2 per cent of the entire population), of whom 260,000 have been flown from Berlin to West Germany.

DURING THE SAME PERIOD, of course, hundreds of Communists and pro-Communists—including diplomats and atomic scientists—have disappeared in the direction of Moscow. Others, by the thousands, have been deported, kidnapped and shanghaied into the USSR, or locked in the prisons and camps of the satellite states. As a precaution against another uprising in the East Zone of Germany, arrests and deportations have recently recommenced.

The "holiday traffic" across the deadly line was particularly heavy, and has had its tragic casualties. A 16-year-old boy returning from a Christmas visit in East Germany was shot at the border by a Soviet patrol and 1,000 West Berliners attended his funeral service. A Hungarian lawyer was killed by Austrian frontier guards while trying to reach freedom.

These things happened while American attention was riveted on one of the 22 GIs in Korea who, at the pleading of his Japanese wife, changed his mind about staying with the Communists. It is too bad that hundreds of million of peopl cannot be assured of the same "explana tions" and free choice offered to th POW's of both sides in Korea!

RECENTLY THE RUSSIANS have volun tarily released a small flood of captive and prisoners. Chancelor Adenauer sai a heart-felt Happy New Year to 1,00 newly returned German POW's. Sinc last September about 10,000 have bee sent home. The Russians said in 195 that they then held only 13,500, but th Bonn government today reports ove 100,000 still missing.

According to a recently liberate woman journalist, there are hundreds o thousands of prisoners (80 per cen Ukrainians) beyond the Arctic Circl where she was held.

STRANGEST STORY of all was that of th pro-Communist American who "brok into" Russia from Finland to see "fo himself" what the Workers' Paradise wa really like. He was arrested five minute after his arrival and spent three year in custody. Now, fully disillusioned he's glad to be out. It parallels the tal of the GI who escaped from U.S. militar police into East Germany and came bac to face his punishment on this side o the Curtain.

It is dangerous to read the world' future in the "tea leaf" tracings of comparatively few erratic individuals, bu a certain pattern is apparent: 1) Yea by year, more people are trying to ge out of the Russian orbit than into it 2) There is still a vast forced-labor sys tem which "recruits" foreigners as wel as Soviet citizens. 3) Human beings, i the long run, cannot be kept in the plac where they don't wish to stay.

—STEWART W. HERMAN

HEADING OFF DEPRESSION

WHITE HOUSE administrative assistants usually work behind the scenes. Avoiding the glare of publicity, they tackle tough problems which the president has to face and bring their recommendations to him. When decisions are made, the president announces them.

Dr. Gabriel Hauge, economic adviser to the president, is such an assistant. Son of a pastor of the Evangelical Lutheran Church, Hauge holds a crucial post in the Eisenhower administration. It is his job to watch the shifting economic trends, be on the lookout for signs of inflation or depression, and suggest to the president what steps should be taken to keep the economy on an even keel.

By training and experience, Hauge is qualified for the job. As editor of the "Trends" column in *Business Week* and assistant to the chairman of that magazine's executive board, he gained a reputation for accurate analysis of business conditions. In his present post, however, he has developed the usual "passion for anonymity."

Hauge-Douglas telecast

A NOTABLE EXCEPTION to the rule occurred on Dec. 27, when Hauge appeared on television with Senator Paul Douglas, a major critic of Republican economic policy, and Leon Keyserling, chairman of the President's Council of Economic Advisers under Truman. Stepping briefly into the limelight, Hauge defended administration plans for heading off a depression if one should threaten to develop.

He was not able to talk as freely as he would have been after the president's "State of the Union," budget, and economic messages to Congress. He said the specifics would be spelled out in those messages. He indicated that part of the basic philosophy would be to help private enterprise create more jobs by lowering taxes which discourage expansion. Stimulation of investment, he said, would be the best way to ward off depression and combat unemployment.

Senator Douglas, himself an able economist, asked whether excise taxes on luxury items would be lowered. He has held that such taxes should be kept as a balance wheel as long as employment remains high, but should be lowered if the U.S. moves into a depression. Hauge replied that the whole excise tax structure is under active study, but did not commit himself as to the probable result.

HAUGE MAINTAINED that the current downturn in production, with some increase in unemployment, does not constitute a serious threat as compared to the total amount of production and employment. Except for the drop in farm prices, he felt that the entire economy showed signs of strength. He pledged the resources of the administration to prevent normal downward adjustments from turning into a "chain reaction" which might cause a depression.

The stake of the church is obvious. Not only is the income which supports the world-wide program of the church jeopardized by depression. Even more, the church is concerned with the hardship which unemployment brings to individuals and families. It is good to know that a Christian layman who combines specialized training and experience with basic integrity is in a position to help shape our nation's economic policy.

—ROBERT E. VAN DEUSEN

Catholicism Wanes in Mexico

By STEWART W. HERMAN

Though established for more than 400 years, Roman Catholicism has failed to dominate the spiritual life of the country

As we lifted our heads slightly and studied the simple pulpit—reputed to be the first one from which the Gospel was preached in the New World—I felt no proper sense of awe. The setting was undoubtedly authentic, but I had reason to doubt the validity of the preaching.

We had climbed a steep, cobble-stoned, tree-bordered avenue from the Mexican village of Tlaxcala to the picturesque old church on the hill. Here, replacing a pagan temple, the Franciscans had built their sanctuary and surrounded it with high walls. A massive tower stood near the graceful gateway. All this was done in 1521, between Cortes' landing on the Mexican shore and his conquest of the Aztec capital.

It was here—within 50 miles of Montezuma's lofty city—that four Tlaxcalan princes promptly accepted the Christian faith, thus greatly facilitating the unfinished task of the Spanish *conquistadores*. In fact, the enormous stone baptismal font used on that auspicious occasion stands near the battered red-plastered pulpit in the picturesque old sanctuary.

Think of it! Tlaxcala presumably has two "firsts": the first Christian pulpit and the first Christian font in America! On them the foundation of a new empire was laid. Undoubtedly many sermons had already been preached in the New World and many Indians baptized by Roman chaplains accompanying early explorers, especially in the Caribbean Islands, in the first 30 years after Columbus. Nevertheless, this particular font and pulpit may well be all that the guidebooks claim. Why, then, no thrill?

Any Christian might soberly ask himself—in the light of the kind of conquest it was—whether it was really the Gospel being preached. Priests like Las Casas were rare; many of them were no credit to the church. Secondly, any Protestant confronting an ecclesiastical inscription bearing the date 1521 is understandably apt to remind himself that it was the year of Luther's condemnation of and by the old Holy Roman Empire. "Here I stand, I cannot do otherwise. God help me." Under his leadership Christian pulpits were about to take on a significance which the one in Tlaxcala has never enjoyed.

Roman pulpits were erected in fantastic numbers all over Mexico in the remaining years of the 16th century, and they have left a medieval imprint upon the land and its people which nearly a century of official hostility mixed with violent suppression has not been able to eradicate. In 1857 monasteries and convents were declared abolished, but many proved to have nine lives. As late as 1935 a forbidden convent was uncovered in Puebla, Mexico's fourth largest city. Today its secularization has been assured by turning it into a public museum of religious art.

The hidden convent's history begins

AZTEC SUN PYRAMID IN MEXICO
It's larger than Egypt's biggest pyramid!

in 1606 with the establishment of a shelter for grass widows—wives abandoned either temporarily or permanently by their adventuring husbands. It seemed like a good idea at the time but, like many good ideas, it failed. So the house was converted into a shelter for the less virtuous women of the street. Sometime thereafter a new bishop was outraged at the betrayal of the institution's original purpose and—after finding a new home for the present occupants—re-established the Santa Monica shelter as a school for Spanish (not Mexican) maidens of good but poor parentage. By 1680 this school was on its way to becoming a full-fledged Augustinian convent.

Then—almost two centuries later—the first of Mexico's volcanic social convulsions occurred. Convents were ordered closed and all churches became state property. Church lands were confiscated, it being estimated that Rome owned something like two-thirds of the country. Our U.S. eyes have been focussed on the USSR for so long that we have probably forgotten most of what happened south of us up to the time when Eisenhower met President Ruiz Cortines on a border bridge recently.

PROPOSALS FOR CURBING the power of the church had been considered as early as 1822 when Mexico was discarding the Spanish yoke. But not until Juarez, the great Reformer, sat firmly in his saddle were the laws of 1857 actually executed. In 1860 the Convent of Santa Monica first felt the rude application of police violence. The church fought back and then France moved into Mexico, while the U.S. was engaged in Civil War. For a time the church breathed freely again. But the Republicans soon returned to power and the convents were again closed or driven underground.

In 1910 the second big era of revolution began. The fortunes of the 24 "underground" nuns in Puebla rose and fell with the political tide. Screened by what seemed to be an ordinary apartment house, they lived behind secret doors in two large cloisters which, without a general conspiracy of silence, could never have escaped detection. They quietly buried their dead under the chapel floor and recruited novices as inconspicuously as possible. Thus they survived even the reign of terror that closed the doors of the church itself in the mid-twenties.

The most remarkable fact in all this

tribulation and suffering which devout individuals endured is that it produced no perceptible changes in the nature of the church which had been transplanted to the New World three centuries before. This is the strength of Rome, but also its great weakness. The church in Mexico today does not resemble a pent-up, creative, dynamic force so much as it seems like a compressed substance which, if released, would simply occupy again the space which it was forced to evacuate.

MEXICO IS A LAND of contrasts and inconsistencies. Monasteries and convents are still legally forbidden but it is an open secret that monks and nuns exist. When you see two women dressed as in deep mourning on the street, you know that they really are nuns wearing the closest possible approximation to their proper garb. Protestants sometimes successfully evade the rules, too. Some American missionaries are still serving in Mexico despite a very strict rule that foreigners are not permitted to act as pastors among Mexicans. The difference is that these missionaries will not be able to hold out much longer, whereas the Roman Church seems to be on the way to recovering its lost prestige and public power.

Conservative estimates indicate about 30 per cent of the nominally Roman Catholic Mexicans continue faithful and active in their religious duties. Probably 95 per cent of all babies are baptized Roman Catholics, but the percentage of couples married in the church is considerably lower. The number of Protestants has been growing rapidly during the 20th century and now touches 250,000 members or 1 per cent of the population.

For a time it seemed that communism would conquer Mexico as easily as Cortes took Montezuma, but this danger seems to have receded in the direction of Guatemala. Most Mexicans today want no part of Moscow.

If Kremlin-Communism should really come to Mexico, it will make the anti-church attitude of previous regimes seem like tomato ketchup compared with chili. What happens may depend to a great extent on a belated reformation in the church which claims the first pulpit in the Western Hemisphere.

MIKLOS MAZANYIA is a former officer in the Hungarian army. He came to America two years ago last January together with his wife and son Nick, as part of the DP resettlement program. The family is now active in the congregation which sponsored them, St. John's Church of Mound, Minnesota.

When the announcement was made concerning another clothing drive for Lutheran World Relief, Miklos was one of the first to respond. He came to the pastor with an overcoat, still in very good condition, explaining that he wanted someone else to benefit from its warmth.

Then he explained further that it was a coat that had been sent to him from a member of St. John's while he was still in the DP camp in Germany three years ago!

The coat was making its second trip on a mission of mercy.

—C. W. FAGERLIN

The Helander Mystery

By STEN RODHE

Did a Swedish churchman circulate anonymous letters slandering rivals in an effort to get himself elected as bishop?

ON DEC. 22 Bishop Helander was sentenced to removal from office as a bishop in the Church of Sweden. The verdict, given by the civil court of Uppsala, will be appealed. In February or March it will come up in a higher court.

Nobody knows if Helander is guilty of the wrongdoing charged against him. He himself denies solemnly that he is guilty. But the investigations seemed to the court sufficient to prove his guilt. The findings of the police are on one hand—the solemn assurance of the bishop on the other hand. Swedes do not know the solution of the mystery. Does the bishop know it himself? Or is his mental condition such that he does not know what he has done?

THE FACTS are briefly these. In the fall of 1952 Bishop Gustav Aulen, world-famous theologian and church leader, retired because of old age from the bishopric of Strangnas. There was no candidate to succeed him who was acceptable to everyone. The principal candidates proved to be two professors of the theological faculty of Uppsala: Lindroth and Helander, neither of them of ability comparable with Aulen's.

Professor Lindroth had shown sympathies for the high church trend in the Church of Sweden, and the high church pastors made him their candidate. Helander, with no definite stand in church life between high and low, became the candidate of those who dislike the high church trend.

Bishops in the Church of Sweden are elected by the pastors of the diocese. The pastors select three, from among whom the government appoints one.

The election became dramatic. The dean of the diocese got the highest number of votes. Next to him came an outspoken high-church pastor from another diocese. In the third place was Professor Lindroth. Because Lindroth had been close to being named a bishop earlier, it was expected that the government would choose him.

Then the election was appealed. Some ordained pastors in a private school had taken part. This has happened before, but now it was said that they had no constitutional right to vote. Ordained pastors in public schools may vote, but —according to a strict interpretation of the law—those in private schools have not the same right. The election was declared invalid, and a new one took place.

The dean and the high-church pastor took the lead once more, but Helander replaced Lindroth as the third name. Like Lindroth, Helander had earlier been close to becoming a bishop, and—as it was to be expected—the government ap-

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Dr. Rodhe, a professor at Karlstad, Sweden, is thoroughly familiar with affairs of the Church of Sweden and at the Swedish universities. He is a son of the former Bishop of Lund, Dr. Edvard Rodhe. He is THE LUTHERAN *correspondent for Sweden and writes monthly reports appearing in the "Overseas" section.*

pointed him. He was older than the other two men and had more scholarly merits.

In March 1953 Helander was solemnly installed by Archbishop Brilioth. Not long after this, the tempest broke loose. Helander had to take leave of absence and has not returned to his work, though he lives in the bishop's palace at Strangnas.

The tempest was brought about by a young pastor, Segelberg, who was studying theology under Helander in Uppsala. In December 1952 he asked the police to find out who had written some anonymous letters which were circulated in the diocese of Strangnas in connection with the elections. Having written anonymously in newspapers himself, he was suspected to be the author of these letters, and he wanted to be freed from the suspicions. The letters advocated Helander's candidacy, slandering Professor Lindroth and the high-church minded Segelberg, together with some others. The defamatory character of the letters made them criminal.

The police worked rather slowly until Segelberg returned in April, pretending to have found out something himself. By this time the newspapers found that the scandal about a bishop was real news, and their pressure forced the police to intensive work. Some papers believed that the church and the officials were trying to conceal something shameful.

Reports of the police came at the end of the summer. The prosecuting attorney maintained that the letters were defamatory and that Helander was their author. He brought the matter to court. Even though the crime itself cannot be regarded as great, it could not be excused when committed by a bishop, and the attorney suggested the removal of Helander from office.

Bishop Helander chose one of the foremost lawyers of Sweden to help him. The trial took place in November and December. Evidences brought forth were of various kinds. The main evidence came in the end. The court had the anonymous letters examined for fingerprints. Experts found prints which were unmistakenly Helander's. Helander declared that the author of the letters must have used his papers.

Much time in the court was devoted to Helander's dealings in typewriters. At least sixteen typewriters were discussed, some of them Helander's own, some belonging to the theological faculty. On one typewriter which had evidently been in use for the anonymous letters, the type had been violently damaged, and Helander had had the ruined type replaced. It appeared that at least twice Helander had bought typewriters under fictitious names, out of shyness—the defense argued—but the court was not satisfied with the explanation.

Some professors of linguistics were asked by the court to find out if the style of the letters was the same as the style of Helander's earlier writings. Two professors made a long report, showing decisive similarities. But another professor, called by the defense, said that the evidence was not conclusive.

In the court Helander appeared with his family. Journalists were impressed by the fine family harmony. Helander has a gifted wife and five talented sons. Evidently the family did not believe in the guilt of Helander. If he were guilty, he must have deceived his whole family, with whom he lives in complete harmony.

Evidence did not seem to prove that Helander had mailed the letters himself. Some postmen serving on the train by

COUNTING BALLOTS IN A SWEDISH CHURCH ELECTION
Bishops are chosen by the pastors of a diocese

which letters had been sent remembered a man coming to the train with a bundle of letters, but they did not recognize Helander. Other witnesses seemed to show Helander busy with other things at the time the letters had been mailed.

In connection with elections of other bishops, anonymous letters advocating Helander's candidacy were circulated.

The prosecuting attorney, in his final appeal, asked the court to consider the moral aspects. One has the right to expect more from a bishop than from a man in a less respected office.

The defense argued that everything is not true which seems to be true. A court has no right to judge on suspicions. There are no decisive facts establishing the right to convict Helander against his denial of guilt. Further, the letters are not criminal.

The letters point out distasteful characteristics of colleagues, declaring them unfit to become bishops. But this is a common habit in academic circles. In every competition for a professorate, it is the job of professors to scrutinize the writings of the candidate, looking for faults and declaring some fit and others unfit. If this is criminal slander, Swedish courts will be filled by trials.

The court heeded the prosecutor. It does not seem very probable, however, that higher courts will uphold this verdict. The criminal evidence is too weak, and the court is not a judge of morals.

AFTER THE TRIAL the mystery remains completely unsolved. All evidence, though not absolutely conclusive, points to Helander as the author of the letters. It has been impossible to find anybody else who might be the author. If Helander is innocent, would not by this time the author have appeared voluntarily to free Helander from the immense sufferings that the trial has brought him?

But how can a man of Helander's quality be guilty not only of using such methods of attaining the office of bishop but of denying solemnly and constantly what he has done? In his writing Helander has shown special interest in the inner life of a Christian, the life in prayer together with the Word of God and the sacraments. Can such a life bear these

fruits? Throughout the worldwide church it is preached that God's word cannot be without fruits. The Helander mystery seems to deny the truth of this saying.

DICK HELANDER was born in 1896. In 1923 he became a doctor of theology after writing a book on Johann Tauler, the medieval theologian who has been regarded as a forerunner of Luther. Helander has always been specially interested in the lives of mystics and saints. He has collected prayers of great Christians, including those of the Middle Ages, and a prayerbook of his authorship is widely used.

In the 20s Helander was a pastor at Lund and liked to speak of medieval saints in his sermons. He was regarded as a good preacher. He became in 1931 assistant professor of practical theology, and produced many books on the story of the Swedish hymnbook, on the life of John Bunyan, and so forth. In 1936 he became director of the Ersta deaconess house in Stockholm. Here he showed practical ability and got the finances of the institution in order. In 1941 he came to Uppsala as a professor of practical theology.

THERE ARE SERIOUS dissensions in the Uppsala theological faculty. Two of the most intelligent professors are not interested in church life. Helander, less intellectually gifted, wanted to stand for church interests. But, among the churchmen of the faculty, there were dissensions too, which came to light when Lindroth and Helander both became interested in succeeding Bishop Aulen in Strangnas. Has Helander broken down mentally under this pressure, so that he now does not know what he has done, and even by the time of the election did not know what he was doing?

Violent public interest and reaction in the Helander case show that the church is still in some esteem. People expect bishops to be honest and worthy men. They are not willing to allow a candidate for a bishopric to use dirty methods. This is a good thing. But on the other hand: If life among church leaders and theological professors is unworthy, why recommend Christian faith as a better way than the ways of the world?

The Helander mystery has not implicated any other bishop. But the theological professors of Uppsala have appeared to be small men, not a bit better than common people. Not all of them have been involved in this affair, but on the other hand none of them has been able to create a fresh and Christian atmosphere in the faculty. This fact, taken together with a catastrophic decrease in the number of theological students in the last ten years, makes the prospects dark for the Church of Sweden.

WILL THE HELANDER AFFAIR be a stimulus to a better life? Will it make clear that the center of Christianity is the Cross: the denial of human ambitions? It might well happen that the church will fall deeper, lose still more of its social prestige, before it really rediscovers the meaning of the Cross. The Helander affair would not have occurred if the office of a bishop had not had high social prestige. It is impossible to hope that this social esteem will disappear. But maybe it is necessary if the church is to recover.

This is an old story in the church. The church lives in the dark, is persecuted and gains strength. The persecution ends and the church is respected. It falls into the snares of the world. Christ lives with his disciples as well when they are persecuted as when they are respected, but He lives as the crucified Lord.

Two Prisoners Are Baptized

By MARION E. POTTS

Prison evangelism program in Japan bears fruit as two youthful convicts are brought into church

INSIDE GRAY PRISON WALLS at Kumamoto, Japan, a unique baptismal ceremony recently took place. One of the two persons receiving the sacrament of baptism was a young murderer, the other was a young woman thief. The officiating minister was a Japanese Lutheran pastor.

Gathered in the small office of the warden of the prefectural prison were the two young people to be baptized and a small congregation which included the warden, a convicted murderer who came along as a friend of the other prisoner, four women representing the United Church Women of Kumamoto and several newspapermen. The convict had himself been baptized recently as a Roman Catholic.

A WHITE CLOTH covered the small table that was usually used to serve tea. On it were the baptismal vessel and a Lutheran service book. To relieve the drabness of the surroundings and to give a churchly touch to the ceremony, the Rev. Sueaki Utsumi had brought white cottas for the four women to wear. It was a moving scene as the two young people, each only 24 years of age, knelt to receive the washing away of sins through baptism. Afterwards, both expressed the hope that by God's grace and the bearing of their just punishment for what they had done they might make up for their sins.

Miss Potts is a ULCA missionary serving at Kumamoto, Japan.

This was the fourth baptismal service to be held in the warden's office at the Kumamoto prison. Pastor Utsumi had previously led other prisoners to Christ and a Roman Catholic priest had baptized some.

Pastor Utsumi's introduction to prison work came through a murderer who had been in primary school with him. The man sent for the pastor when he landed in prison. Although he finally was baptized as a Roman Catholic, largely because his sister was a member of that church, he introduced other prisoners to Pastor Utsumi, through whom they were later converted. Recently Pastor Utsumi went into the death chamber with one of these converts and he has cared for others in his own home after they were released from prison, often friendless and sometimes sick. Superintendent Shiotani of the Jiai-en has also brought a Christian message to men in prison. Like the pastor, he is greatly interested in prison evangelism.

THE CEREMONY MARKED the first time that a woman prisoner had been baptized. For more than two years the United Church Women of Kumamoto have sponsored Christian services twice a month for women awaiting trial in the House of Detention. When they are sentenced, they must go to Saga, which has the only women's prison on Kyushu Island.

Women of different churches have cooperated in the prison services but the

responsibility for most of the work has been borne by Mrs. Takahashi and Miss Tanoue, both parish workers in the local Lutheran congregation. Work among the women has proved less effective than that among the men, because the women are under this Christian influence for only a few months, at the most. Sometimes Miss Tanoue sees them only once before they are either released or transferred to Saga after being sentenced.

In the heart of one young woman, the seed fell on good ground. She had been a housemaid and had stolen from her mistress. Sentenced to Saga, she had requested baptism before being transferred.

WORK WITHIN the prison walls has brought the Christian leaders at Kumamoto face to face with the need not only for prison evangelism but also for help for released prisoners. The prisoners face a hard time after their release, since they are jobless and without funds. Most employers will not hire an ex-convict, so they have a hard time finding work. Some have no family and those who have find it hard to go back to them immediately. They need shelter, food, help in getting work, and sometimes medical care. Once a job is found, they need clothes and other necessities.

Most of all they need a faith that will enable them to face the world again and keep straight. The church's Committee on Special Types of Evangelism is considering the problem, with the hope of establishing a home for ex-prisoners where they can be helped to a living faith and where the faith they have gained in prison can be strengthened. In such surroundings they can also be aided in their material rehabilitation in society. To establish such an institution specially trained and qualified workers will be needed, and, in the beginning at least, a rather large amount of financial support

BAPTISM IN PRISON
The women wore white

OUR PROBLEM is that we shall have to discover the wrath of God as well as his mercy, or exactly his wrath in his mercy. To speak of the judgment of God, or of the wrath of God in our day is possible only on the basis of faith.

—JOHN DILLENBERGER in *God Hidden and Revealed* (Muhlenberg)

Northwest's Key Mission Celebrates

By PAUL WILLIAM FUNK

New building dedicated by Fircrest mission, the 35th started by Dr. M. J. Bieber and first in Pacific Synod's recent expansion

TIME RUNS OUT for the great missionaries of our church. These pioneers of faith who spend their lives on the "growing edge" come to a day when the last field is entered, the last doorbell has been rung, the last family has been won for the kingdom, and the last congregation has been planted. The wonderful thing is that long after they have entered the "church triumphant," the seed of the Gospel which they have planted continues to bear fruit.

That's the story of Dr. Milton J. Bieber and one of the many mission congregations that were planted during a long and fruitful missionary career — Redeemer Church located in Fircrest, a suburban area of Tacoma, Washington.

IN 1945 DR. BIEBER, who became known as "the missionary on wheels" because of his constant travel from one field to another, was sent to Fircrest by the Board of American Missions to see if a mission church might be established in this growing community. The initial worship service was held on March 18 in the local school building. On Sept. 30 of that same year the official organization was effected.

Redeemer Church was a milestone in the history of American missions for more than one reason. First, it was the 35th congregation to be organized by Dr. Bieber and also his last, although he did serve a mission in the east just before his death.

FIRST CHAPEL AT FIRCREST
It marked a turning point

This congregation also became the cornerstone for the beginning of a whole new era of mission development in the Pacific Northwest. Until the time of Fircrest's organization, the Pacific Synod had organized only one new congregation since 1928. With the whole West Coast in an era of population boom this new congregation ushered in a program of mission advance that is gaining momentum each year.

In 1945 the Pacific Synod listed 28 congregations in two states (Oregon and Washington), British Columbia and Alaska. Today there are 44 congregations, two of which have been organized

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The Rev. Mr. Funk is pastor of Good Shepherd Church, Pocatello, Idaho, the first ULC congregation in that state and one of the 16 recently organized in Pacific Synod.

GROUNDBREAKING IN 1953 FOR FIRCREST CHURCH
Pastor Piehl and Synod President Steinhoff are at altar

in the state of Idaho, where no United Lutheran Church had ever been planted before.

DURING THE first few years after its organization, Redeemer Church used a school building, a Methodist church, and an old home that was transformed into a "house-chapel" for its places of worship. Early in 1953 ground was broken and work begun on a new church building.

Pastor Olin Dasher, who served as the congregation's first pastor from 1946 until 1951, and Pastor Louis Piehl, who has served the mission since September 1951, furnished the kind of missionary leadership that has caused the congregation to grow in numbers and zeal.

On Oct. 18 the new Redeemer Church was dedicated with more than 600 persons sharing in dedicatory services. A final service was held in the old "house-chapel," marking the end of six years of worship in this temporary building. The Rev. Glen Balsley of Vallejo, California, delivered the message. At noon, a pre-dedication service was conducted by Pastor Piehl assisted by Pastors Olin Dasher and Balsley. The service of dedication took place at 3:30 P.M. with the Rev. L. H. Steinhoff, president of the Pacific Synod, delivering the sermon.

NOW THERE IS A CHURCH
God's house has been built

So another chapter in the life of o of hundreds of mission congregatio that are being planted on the "growi edge" is closed, but at the same time brand new chapter opens to the peop who make up the roll of Redeem Church, Fircrest-Tacoma. It's not a ne kind of story for it has been told ov and over again since the followers Jesus have been spreading the good ne from town to town, from city to cit from heart to heart.

Some Things, Only God Can Do

By VIRGINIA VEEDER WESTERVELT

Chuck didn't win the $30 prize but he learned the lesson the pastor wanted to teach the class

CHUCK GLANCED from the catalogue back to his figures. Thirty bucks was a lot of money. If he put it to the thirteen dollars he had saved, he could get that $42.95 bike—the fender was crumpled and the tires were flat on his old one. On the other hand, he needed a good catcher's mitt; he wanted a .22 like Frank had; he knew he could dicker for foreign stamps with Ed, and he was trying to save for a decent microscope, too.

He drew a series of circles around that $30. It made it seem like more. And $30 was as good as his. Pastor Thompson was certainly slipping, to make an offer like that.

"Oh, well, it's his funeral," he said out loud.

"WHOSE?" ASKED HIS MOTHER, as she came into the room with a pile of clean shirts.

"Huh? Oh, Pastor Thompson's," he grinned. "You know what, Mom? In senior confirmation class last week, he offered a prize of $10 for every object anyone could name in his office that was created by man. I've got $30 coming to me." He tipped his chair back at an angle, and put his lengthening legs on the desk.

Mrs. Webster smiled a little as she put the shirts in the top drawer. "Counting your chickens?" she said, nodding toward the catalogue.

"Yeah. A guy needs many things, Mom. I can't quite decide whether to blow it all on a new bicycle, save it up, or spend a little at a time."

"You're sure you have $30 coming to you?"

"Sure I'm sure. Look. I know what the pastor had in mind all right. He wanted to impress on us that we don't own things, really; that even though man does the manufacturing, God has to provide the raw material. And I'm not stupid enough to point to the desk, and say a furniture company created it. Sure, they made it all right, but the wood had to grow as a maple tree first. That's obvious."

"WHAT ABOUT THESE SHIRTS?" Mrs. Webster suggested.

"Uh-uh, can't catch me there. 'Tote that bale!' I know all about Eli Whitney and the cotton gin, Mom, but cotton doesn't grow in a factory. What I can't figure out is how Pastor thought he'd trick us on such elementary stuff. I guess he just didn't think we'd look around so carefully."

"You've found some objects man created, then?"

"Sure have. Three of 'em, at $10 each. Number one: the curtains in his study are nylon. You don't see that growing in any field. No sir, man dreamed that one up. Can't make it from any sheep, or silkworm or cotton plant that ever grew. Just pure science—man's creative genius mixing stuff together in a test tube, and what does he get? Nylon. Right?"

"I'm afraid not, Chuck. If I remember my fabrics right, nylon is made from

coal, air and water. Ever try creating any of those elements?"

"What! No fooling, Mom, is that true? Coal, air and water? I thought . . . well, that means . . ." He stopped, and the front legs of the chair hit the floor with a decisive bang. "That knocks out my second one, too, I suppose. The steel filing cabinet. I was going to say that steel isn't a natural product; you can't grow it, or mine it, and therefore man created it. But you've got to have iron before you can make steel, and so . . . Jeepers, there goes $20." Chuck thrust his hands into his pockets and frowned, while his mother smiled sympathetically.

"What about the third one?" she asked.

"OH," HE BRIGHTENED. "This I know is right. Remember that picture of Pastor's wife and the kids? Well, it's in a plastic frame. Lucite. And don't tell me that's grown anywhere, or mined, or made out of something that is. It's man-made all right, and if I do say so, it took man long enough to discover how to do it. Why, do you realize the word 'plastics' wasn't even in the dictionary when you were a girl? And that's not too many hundreds of years ago, is it, Mom?" he teased.

"Youth!" Mrs. Webster complained good-naturedly. "Incidentally, maybe you'd better look up 'plastics' just to be sure."

Chuck reached for the dictionary. "O.K., Mom, you asked for it. 'Planet . . . plaster . . . plastics.' Here we are. 'Name for various organic derivatives of resin, cellulose and protein that are capable of being shaped by the application of heat or . . .' Hey, that's not fair. What's cellulose?"

"Brace yourself, Son. Ever see absorbent cotton, or wood pulp?"

"Oh, Mom, no! It can't be."

"Wait until you take chemistry. You'll be experimenting with acids and then you'll see how cellulose can be changed into many different things."

CHUCK DIDN'T FIGURE RIGHT

"BUT YOU HAVE to start with cotton or wood," repeated Chuck slowly. "Cotton or wood." He shook his head and glanced out the window toward the garden. "And nobody has figured out yet how to *create* a seed," he said. "You know, Mom, that's really something when you stop to think about it. Man couldn't invent anything, if God hadn't given him the stuff to work with. Sure puts a crimp in the old ego. Sort of sets a fellow back on his heels, doesn't it?"

"Sends you to your knees, maybe, Son."

"GUESS THAT'S what Pastor really meant." He stood up, flipped the pages of the catalogue together, and gave it a mock salute. "So long, pal, I won't be needing you right away. Bye, Mom."

"Where are you going?"

"To pump up the tires on my old bike."

Amadan Was a Son of God

By BESSIE ENGSTROM

When the Indian villager made a trip to hear a missionary speak, it produced a change that affected his whole village

No missionary had ever visited the remote village in India in which Amadan lived. But once Amadan had heard the Christian message preached in a distant village. He was eager to hear more of it.

When the opportunity came, he left his native village and walked many hours to reach the home of the nearest missionary. There he waited patiently until the missionary was able to talk to him.

Then he listened eagerly as the missionary read various parts of the Gospel. He would beg the man to read some parts to him again. One of the readings was from the first chapter of John: "In the beginning was the Word . . . In him was life . . . But to all who received him, who believed in his name, he gave power to become children of God . . ."

It was a difficult passage, but the Indian inquirer listened attentively. "Read it again," he pleaded with the missionary.

Patiently the missionary repeated the words, "But to all who received him, who believed in his name, he gave power to become children of God . . ."

This time Amadan jumped excitedly to his feet. Standing before the missionary, he demanded "Does that mean that I am a child of God? I believe in the Lord Jesus Christ, just as you told me about him. Does that make me a son of God?"

"That is exactly what it means, Amadan," smiled the missionary.

"I am a son of God! Oh, I cannot stay any longer. I must go back to my village and tell them that I am a son of God!" Without even waiting to express his thanks, Amadan ran from the missionary's house and started down the dusty road toward his own village.

The new knowledge he possessed was so startling, so exciting, that his whole being vibrated with it. It was too wonderful a revelation to keep to himself; he must tell others about it. Such good news was certainly meant to be shared.

Acquaintances met him on the road as he approached his home. "What's the matter, Amadan?" they called to him, noting his excitement.

"I am a son of God! Look at me! I am a son of God!" cried Amadan joyously to them as he kept running toward his village.

The stir of excitement spread through the whole village and soon a crowd had gathered at Amadan's house. He continued to exclaim about his wonderful discovery and showed such evident joy and sincerity that many of the others were moved. "I am a son of God! I believe in Jesus Christ! Don't you want to believe and become a son of God?" he kept asking them.

Amadan's infectious enthusiasm spread to the others. "We must invite the missionary to come here," they agreed. And before many days Amadan had won his entire village over to the Christian faith.

The Truth About Irene

By MAUD McCURDY WELCH

She seemed to be snobbish and cold, but we learned what she was really like when we saw her at the circus

NONE OF US in our church group knew Irene Patterson very well. She and her family had lived in our town for about eight months. They had all united with our church and were regular attendants. Irene often attended the women's organizations and gave liberally to our charitable projects as well as to the needs of the church, but somehow it seemed hard to get really acquainted with her.

She could afford to give liberally. Her husband was the new owner of the biggest lumber mill in town. Then it was rumored around that Irene had a large personal income. Irene's husband had bought one of the nicest homes in town on the long street facetiously known as "Silk Stocking Row."

Her two children, a boy and a girl, were always well-dressed, but never ostentatiously. She had a housekeeper and a full-time yard man. This in a way set her apart from the rest of us, who did our own housework, most of us considering ourselves fortunate indeed if we possessed a washing machine.

I SUPPOSE IT'S ALWAYS a little hard for women like those in our group, who'd grown up together, to understand a newcomer like Irene. Some of us even thought she was snobbish.

We're forever bubbling over with laughter, about the things our children do and say, little jokes, even books we've read, but if Irene joined us in our informal get-togethers, she'd smile in an uncertain way and very seldom had anything to say. There was something about her—something intangible—that kept her from being one of us.

Whenever a contribution was taken up for Korea and other worthwhile causes Irene gave most generously, and we'd say to each other afterward, "Well, she can afford it" and let it go at that.

THEN THE CIRCUS came to town, a yearly event in the fall that excited both old and young. The schools let out for half a day and we were all busy getting the kids scrubbed and in fresh clothes, a considerable job when they were squirming with joy and eagerness to get started.

At last we were under the big tent, having visited the animals first, and were walking around the three big rings to our reserved seats. The two children danced along beside me with their balloons and popcorn. Or so I thought. Then suddenly I heard howls of laughter and awoke to the fact that this good-natured crowd was laughing at me. Instead of my two boys walking one on each side of me, as I'd thought, two absurd clowns had taken on the job of escorting me to my seat with elaborate bows. One of the clowns was holding a ridiculously small child's umbrella over my head. No wonder everybody was laughing. My two sons, now walking behind me, joined in with great glee.

At last we were all seated, the children on the front seats where they liked to be and I between two of my friends, Alice and Betty Barker.

"What an entrance you made, Bea!" Alice teased.

"It was all the funnier because you didn't even know the clowns were there," Betty laughed.

I giggled. "Had my mind on the kids."

"Look, there's Mr. Patterson with the two children," Betty suddenly exclaimed.

"Guess Irene's too dignified to come to a small-town circus," Alice put in.

AT THAT MOMENT we saw Irene coming through the main entrance. All three of us stared at her. She was followed by three children, a little girl and two little boys, all of them tousled and unkempt, their faces shining with excitement. Irene was carrying a child in her arms. He looked to be about three, or four, but he was so thin, so emaciated, it was hard to tell the age. His body was twisted, but his eyes were bright and he was taking everything in with eager delight.

It was the little Grubbs child, the one who'd had polio or rheumatism. The other three were his brothers and sister.

Irene walked very slowly, carrying the child so as not to jar his body. Her husband hurried to her side. "Let me have the child, dear," he said.

Irene shook her head. "No, you have to carry him a certain way so as not to hurt him. His mother showed me how."

THE BRIGHT-EYED GIRL and the two little boys took their seats down on the front row with the other children, close to where we were sitting. I heard one of the little boys say, "We've never been to a circus before, but once we saw a parade. But Dan never even saw an elephant before. He sure is having fun."

When I looked at Irene sitting in a cramped position to hold the child so that he could keep facing front, I felt humbled. Irene isn't a big woman. Thin as he was, the little boy must have been a heavy burden for her. But Irene wasn't aware of this. When her husband looked at her anxiously now and then, she'd smile and say, "I'm all right. I'm fine."

Next day Alice, Betty and I went to call on Irene. We wanted to tell her how we felt about what she'd done. We knew about the Grubbs family who lived five miles out and had such a time making ends meet, but we'd never done anything for those children who needed so much. Yet Irene, almost a stranger in town, had seen the need.

WE STARTED TALKING about them casually. Irene as usual didn't say very much. She even seemed a little embarrassed. But I kept on the subject and asked her how she'd come to know them.

"I just happened to . . . to drive past their house," she began at last. "I saw the children playing in the yard. They looked so forlorn, I kept thinking about them. A week later when the circus came, well, I—I just wanted them to see it."

"And so you went out there. How did you manage about driving the car with the child?"

"I took Sam with me." Sam was the yard man! "You see, I couldn't bother my husband. He was trying hard to finish his work so he could take our children. But I just kept thinking about what the circus meant to my children, to all children.

"I didn't know about little Daniel, until one of the children told me. He was in the house. His mother was so anxious for him to see the circus, but she was afraid he might get hurt. At last I persuaded her that I could take care of him. And I was so glad I could take him."

"Irene," I said, "you sure taught us a good lesson, all of us."

"I?" she flushed and once again seemed embarrassed.

Suddenly I saw what had been wrong. Irene was timid. It wasn't because she was snobbish and painfully dignified that she wouldn't enter into our little simple jokes and fun. She wanted to be one of us, but she was shy and needed help.

WELL, IT'S DIFFERENT NOW! Irene has a whole lot more to give than money. She has love and tenderness and understanding. I'll never forget how she held that little boy, so gently and carefully, and how proud she was that he had not felt a moment's pain, and how his bright eager eyes had not missed a thing.

She told us that Mr. Patterson was going to send little Dan to the Children's Hospital in a nearby city since he believed he could be helped. Then I told her we would take on the rest of the Grubb family as one of our projects this year.

Irene spoke shyly, "Will—you let me help?"

I gave her a big smile, "Why, honey you're going to be in charge."

Betty said, "Sure, you're the very one we want."

Irene's soft brown eyes lighted up. "You—really want me?"

I said, "We *have* to have you."

Betty said, "You can do it, Irene. We'll all be in there pitching and helping."

And so Irene is the leader of our church group now. With her understanding and leadership, we are accomplishing really fine things.

YEARS AGO, when Captain Alexander Livingston was serving as mate on the good ship *Turrethell*, his vessel went aground on a hard reef off Prince Edward Island during a storm. The gale was so bad that the crew was unable even to launch a lifeboat, and, in the very sight of farm folks standing helpless on a high cliff above them, the ship began to break up.

In desperation, the crew rigged up a handkerchief-parachute, tied a string to it, and flung it high into the air. The wind carried it straight toward the cliff but repeatedly a downdraft of air plunged it into the sea. Again they made a kite, with an old tin can for a tail, which, after much whipping around, finally landed on the cliff. To the twine they attached a line, and to the line a hawser. Then, with a bo's'n's chair they managed to get every man safely ashore.

Prayer is something like that. Our petitions are like kites lifted up into the realms of heaven, where God waits to receive them. Through them we make ever more powerful contacts with Him, and by them we ourselves are finally drawn close and safe into into His presence.

—ARTHUR A. ROUNER in *When a Man Prays* (Revell)

FIVE MAKE A FAMILY

STORMS AVERTED

IF I'D KNOWN the phone call was from Pastor Ittel, I'd have hurried to answer. I took my time about turning down the heat under the potatoes and took a quick glance into the new dining-room where Susie and Pete were playing with Bobby Friedland before I picked up the phone.

"Dan there, Connie?" asked the pastor, wasting no words.

"He hasn't come in yet, but I'm expecting him any time."

"Ask him to call me, will you? I think his Boy Scouts are going to set up the chairs for the meeting tonight. I'd like to talk to him about it."

"I think Joe Conworth has organized the boys for that, Pastor Ittel. Maybe it would save time to call Joe."

He hesitated. "I'll do that. But have Dan call me anyhow, if you don't mind."

I COULDN'T HELP being a little curious as I turned away. No use expecting the pastor to repeat himself and tell me what he wanted, then tell it all over again to Dan. Still, I was sure it was more important than the arrangement of the chairs.

"Now, you stop!" yelled Bobby. "Come on, Pete. We'll go play at my house where there's no baby sister. Boy, is she a pain!"

"Sure is," agreed Pete. "Susie, go cook something. That's a good girl."

"First you say I'm a pain. Then you say I am a good girl. I think you should make up your mind and stop insulting people." She sounded more bored than insulted. I suppose when you're the youngest in a family you get used to uncomplimentary remarks.

"Well," Pete explained, "sometimes you're good and sometimes you're a pain. If you'll just stop messin' around, we'll stay here. But this is a real good bridge we're building. We don't want it all wrecked by you taking the pieces to build a fence around your doll house."

I TRIED TO THINK of a tactful way to distract Susie's attention. Then I remembered what the latest PTA speaker said. This was really Pete's problem—and Susie's. I could help them best by steering clear—"so far as in me lies."

Sure enough, the tempest subsided before it was well started. When I took a sly look at the youngsters, I found Susie handing pieces of the erector set to the boys as they called for them. Everything was amicable and efficient.

Dan would be amused to hear about my self-control and how well it worked. I thought I heard his footsteps, but when the door flew open, it was Karen who burst in.

"Mother! We're having a party next week!"

"That's nice. Who is 'we'?"

"My friends! You know—Mary and Fran and Jane and Natalia and—"

"All the girls in your class?"

"Well, all but the 'creeps.' That's just about everybody."

SHE HADN'T SAID where "we" were having the party. I decided to let the question of who would be invited ride till I'd checked on the suspicion that was

beginning to come over me.

And I was right! "That's what I meant!" she agreed. "We're having it here. I told them there'd be lots of room now that we have the new dining-room. We can have the eats out there and the games in the living-room and the old dining-room. In fact, we can use the whole house, if we want to play that spider-web thing that has strings wound all around and you follow them like a spider web."

"Whoa! You're way ahead of me! Why don't we just take one thing at a time? Things like 'when' and 'how many' and so on?"

"Oh, Mother! What an old slow-poke way. Well—"

"Daddy! Daddy!" shrieked Susan, racing for the door.

"Hey! Watch out for the bridge!" the boys shouted in chorus, before Pete followed in her wake.

DAN APPEARED in the kitchen doorway, draped in children. "Where's the cook? And what's cookin'?" His kiss was a cooling breeze in the hot kitchen.

"Daddy, we're going to have a party! All my friends and we're going to—"

"Just a minute, honey," I interrupted. "I must tell Daddy about Pastor Ittel's message before I forget."

"Something about the congregational meeting tonight?"

"I guess so. He started talking about the Boy Scouts and the chairs but I don't think that was really what he had in mind. Better call him right away."

"What do you think he wants?" Karen's eyes sparkled at the idea of more secrets. I forget sometimes what an active interest she takes in church affairs lately.

"Probably some sort of routine business," said Dan, elaborately casual as he turned to the phone.

"While he does that and cleans up, Karen, will you set the table? I'd like to have the dishes done before Marilyn comes to sit with you."

"Oh, good," squealed Susie. "When Marilyn comes we have the most fun!"

"Hush up!" hissed Pete, keeping his back to me, ostrich fashion. At least, I suppose he was figuring that if I didn't look at him I wouldn't hear.

"I hope you always go to bed for Marilyn like good children." I pretended not to see the guilty glances they exchanged.

DAN WAS BACK by the time we had seen Bobby into his coat and cap, and put dinner on the table. He smiled reassuringly. "Seems Mr. Buch is going to suggest lowering the current budget by stopping the congregational subscription for THE LUTHERAN. The pastor wanted some of us who feel strongly that it ought to go to every family to have our ideas organized and not be taken unawares."

"How did he happen to call you? He must think you know what the congregation wants."

"Maybe I do. So many people see me at the back of the church on Sunday they tell me all sorts of things. I'd just been telling the pastor how pleased the Boulders were to *receive* their subscription before they were asked to *give* anything. Then, too, I have noticed Joe Conworth's increased interest since he began reading the paper regularly."

"But there's no likelihood—?"

"Not now. Too many people know how it has strengthened the whole congregation.

"What," demanded Karen, "are you talking about?"

"A tempest in a teapot, probably," smiled Dan.

Personal Problem Clinic

Stepchildren

QUESTION: I have a friend who a few years ago married an older man who was a widower. He has three children by the former marriage. They are now in the middle and late teens. For some time everything was peace and harmony, but later the children began to assert themselves in a nasty way. They refuse to come to meals, disregard requests, play the radio loudly and at inappropriate times, and in various other ways show their stepmother disrespect. The problem is getting more and more difficult for her. Her husband gives her little or no co-operation, usually siding with the youngsters. This young mama has been very patient, but I wonder how long she can keep going at this rate.

REPLY: Whether your letter tells the whole story in objective form or not, the young mother ought first search herself for personal faults or mistakes of strategy in dealing with the children. To rear children today is no easy task, to carry the role of stepmother is usually more difficult, and to do so with the opposition of the children and the non-co-operation of their father is approaching the point of impossibility. Nevertheless, she should first of all make sure that she is not contributing to the troubles—even in a small way. If she can discover any error—or if some friend can reveal any to her—she should clear it up at once.

The father of these children owes full support to his wife. The two should present a common front to the children in an effort to win co-operation and to discourage further incidents. A house divided cannot rightly perform its functions.

Inasmuch as this young mother had good relations with the children for a time, and only later encountered opposition, it may be that some new influence has come into the situation. The ordinary manifestations of adolescence could account for some of the happenings, but hardly all of them. Could there be someone on the outside who is inciting rebellion for some unworthy purpose? If so, such persons should be spoken to by another outsider in a calm rational way and the unfairness of the interference be made plain. They ought to be encouraged to help create a happy home or to keep out of the picture completely.

The young lady should take this problem to her pastor, and then perhaps to a professional marriage counselor. As in other cases, if this couple cannot cope with their problem alone they should have on-the-spot counseling. Such a problem is not hopeless.

Stigmata

QUESTION: Jimmy, 10, brings his friends home. Among them is a boy of very unusual appearance. Actually he looks like the "missing link." I have been teaching Jim to maintain a good appearance and good manners, and then he brings this fellow. The boy hasn't learned how to behave among people, though Jim says he makes good grades in school. How can we keep our young group on a better plane without hurting someone—Jim or his friend?

REPLY: Science today recognizes no connection between a person's appearance and his personal qualities, despite all the popular beliefs to the contrary. Phrenology and physiognomy are both mere make-believes—as is astrology. Thousands of persons have been critically examined and the facts established. Alex Hrdlicka proved by prolonged, careful clinical studies that there is no physical criterion whereby one can distinguish a "criminal type."

You had better try to see more of the favorable qualities of this boy, welcome him, and both directly and (mainly) indirectly help him to a more and more wholesome development.

—EARL S. RUDISILL

We Can't Defend God

Christianity, Diplomacy and War. By Herbert Butterfield. Abingdon-Cokesbury Press. 12[illegible] pages. $1.75.

This is a shocking book. For in a calm, dispassionate and immensely well-informed manner Professor Butterfield attacks all the entrenched prejudices which exist in our mind on the subject of Christianity in its relation to diplomacy and war. Though addressing himself primarily to Englishmen (he is a professor of modern history at the University of Cambridge) he speaks especially to Americans who are so very largely responsible for the mood in which Western diplomacy is today carried on.

According to this distinguished Christian scholar the greatest danger to civilization and international order is not the atomic or hydrogen bomb but the notion of the "war for righteousness." He says, "It is this theory of war and not modern scientific invention—which gives this kind of conflict its daimonic character." Indeed, "there is a war for righteousness in the universe but it is not fought at the level at which it serves the militant needs of one state against another."

It is the tragedy of the twentieth century that men have repeatedly identified their own ambiguous causes with the ultimate purpose of God. But once we consider ourselves not so much fighters for the safety of our country and our families but defenders of God himself, any action we take will appear justified. The very idea of the crusade includes the self-righteousness and pride which are at the root of all our troubles.

The entire book is a closely reasoned indictment of an international policy which completely identifies its own cause with the cause of divine justice. The "war for righteousness," whether carried on to bring about "world revolution" and the universal "dictatorship of the proletariat," or the maintenance of the *"status quo"* and the establishment of the "American Century," becomes the most dangerous subversion of justice and peace. Only if we are willing to fight if necessary "limited wars," and sincerely believe in the "distribution of power" and peaceful co-existence with people with whom we disagree, will any lasting peace be possible.

This is obviously a very "British" book in the best sense of this word. Free of bluster and ideological double-talk it presents the lessons of history as the author sees them. In a sense it is also a very "Lutheran" book, for the rejection of the crusade is one of the basic political insights of Lutheranism. In the war between the German empire and the Mohammedan Turks in Luther's time, Luther advocated military preparedness and the courageous defense of the empire. Yet he rejected the papal notion of the crusade against the Moslems. In a similar situation today Prof. Butterfield gives similar council. Because it seems to point a path out of the power jungle in which we have been lost for such a long time this book should prove helpful reading for every Christian who wants to take his political responsibilities seriously.

GEORGE W. FORELL
Gustavus Adolphus College

Portrait of Jesus

Diary of a Disciple. By William C. Berkemeyer. Muhlenberg Press. 219 pages. $1.75.

This book has for its subtitle "Devotional Readings for Forty Days." The author imagines himself to be living at the time of Christ. This disciple, contemporary with Jesus, follows the Master through many of the familiar experiences recorded in the gospels, listens to many parables and sermons, puzzles over the meaning of some of the more cryptic of Jesus' utterances. We

find all the familiar New Testament events, parables, and teachings cast into the texture of this diary. Often the words are the very words of the gospels. This disciple starts as a follower of John and ends as a confirmed believer in the risen Saviour.

It might be noted here in passing that there is no attempt to give to the diarist any kind of individual character. We are told nothing about this "assumed personality." We have the feeling that the writer took over only the "mechanics" of the diary method. The framework of the diary was used to give the author an opportunity to become more realistically contemporary with the events of Jesus' life and ministry.

In the introduction the author states that a life of Christ cannot be written because we do not have enough material. The gospels are not lives but proclamation. The emphasis here, then, is on the proclamation of the Christian story.

A method of this kind always has certain dangers as well as certain advantages. While one may gain a certain closeness to the life and time of Jesus, he at the same time runs the risk of becoming remote from one's own life and time. The contemporary relevance of the gospel is not stressed. This reviewer wished that these meditations had more of that timeliness which the Christian gospel needs in every age.

ERNEST G. HEISSENBUTTEL

Thiel College

Barth in One Volume

Karl Barth's Church Dogmatics. By Otto Weber. Translated by Arthur C. Cochrane. Westminster Press. 253 pages. $6.

In the introduction, Otto Weber rightly states that "Karl Barth's Church Dogmatics is the most voluminous presentation of its kind for a long time." The eight volumes which Professor Weber has tried to condense into a volume of 253 pages contain no less than 5,956 pages in the original. Yet they are only half of the anticipated size of the entire work!

The three volumes condensed by Weber contain Barth's doctrine of the Word, doctrine of God, and doctrine of creation. While the first two volumes are published in two parts, the third volume is divided into four separate volumes, the fourth one presenting a whole system of Christian ethics.

Barth's basic position, though at many points at variance with the once-famous *Commentary on Romans*, is seemingly set forth with finality in these volumes. Fundamentally speaking, it is a *"verengte christocentrische Heilslehre* (narrow Christocentric doctrine of salvation), to use an expression of Barth's own countryman, the late Adolf Schlatter. True, Barth now realizes that the validity of the divine commandment is not limited to the church. However, everything in theology, he emphasizes, is exclusively related to Christ.

To speak of a "natural knowledge of God" is, in his eyes, the heresy of all heresies. Brunner and Althaus, therefore, fare ill on these pages. Personally, however, we feel ourselves much closer drawn to these two men than to Barth. Over against the translator's statement that "no theologian in the history of the church has so thoroughly and painstakingly grounded his theology in Holy Scripture," we are tempted to maintain that few Protestant theologians of repute have so persistently twisted Scripture in order to arrive at the conclusion a priori established. Despite this criticism, however, we are fully aware that Barth will go down in history as the most creative thinker of the first half of twentieth-century theology. No theologian can afford to ignore him.

As to the work of Weber, one can only admire him for the way in which he succeeded in condensing these massive volumes into a small readable book. Many American readers, however, will most likely regret that the translator, as he states, has resisted the temptation to include a larger number of explanatory notes. A reader not already acquainted with Barth's theology will undoubtedly miss the real implication at many places.

OTTO W. HEICK

Waterloo, Ontario

OVERSEAS

"DREAM CITY" PLANNED TO HAVE NO CHURCHES

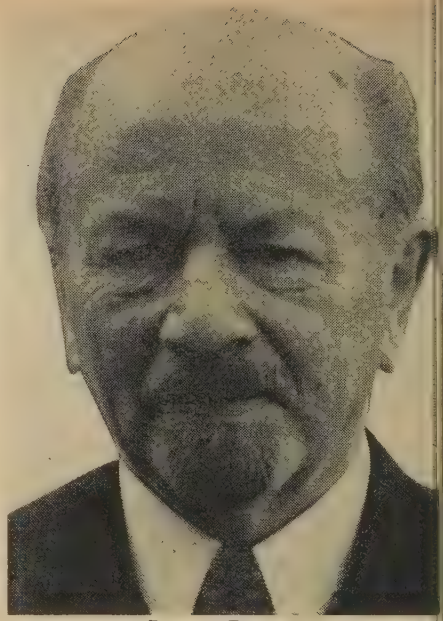
GERMANY: Berlin. Dec. 31.—"We shall have two towers in this socialist city—the towers of the city hall and of the cultural center. We have no need for other towers." This was stated by the Communist president of the German East Zone republic, Walter Ulbricht, at a ceremony when construction began in the "dream city" of Stalinstadt.

The "no need for other towers" meant that there are to be no churches. All churches or assembly halls for Christian congregations are banned in this first entirely new city planned in Germany under Communist rule. Stalinstadt, near Furstenberg on the Oder River, a residential center near a huge steel mill, is to be a Soviet show place, like Stalin Boulevard in East Berlin. It is to satisfy Communist wishful thinking to some extent.

It had been promised by local officials that at least on festival days some quarters would be made available for worship, but this promise was promptly withdrawn by the Stalinstadt city council. It was also stated that no pastor would be permitted to live in the city. Since all dwelling space is under government control, it is easy for the Communists to keep out clergymen.

The city is to have at least 25,000 inhabitants, of whom assuredly 80 per cent will be members of the Lutheran Church. And this is to be a city in which—contrary to guarantees of freedom of worship in the East Zone constitution—all church life is to be prohibited.

There are already about 8,000 people in Stalinstadt. Half of them are still living in barracks quarters. The more fortunate have moved into great apartment houses built in the contemporary Soviet style. In the city center the Plaza of German-Soviet Friendship is decorated with a monument crowned by the Red Star of the Soviets. A Hall of Culture and a school are ready for use.



Berlin Bishop
Dr. Otto Dibelius

At Christmas Bishop Otto Dibelius can to Stalinstadt to hold services. The Hall c Culture was closed to him, supposedly fo "renovations." But people of Stalinstad knew that the hall was at that very time ope for other activities. The People's Polic forbade the use of two halls in inns in th nearby village of Schonfliess. Only as peo ple eager to attend a Christmas service wer streaming into the village did the authoritie give in, and permit the bishop—a mere f minutes before the hour for worship—t hold the Christmas service at least in th vicinity of Stalinstadt. Both halls wer packed, despite the difficulty of the trip an insufficient time for public notice of th service.

Almost all the worshipers were youn people, for there are virtually no older per sons in Stalinstadt. About a tenth of th people of Stalinstadt had come over t Schonfliess. Thus the Evangelical congrega tion of the first socialist city in German experienced its first great service of worshi Bishop Dibelius said in his sermon: "Th

workers and all dwellers in Stalinstadt should know that God's love comes to them too. Surmounting all boundaries, we of the East and the West are one church in Jesus Christ. In Germany there is no other city of this size without a church. But the Evangelical Church has a heart for the world of workers. For this reason I celebrate my Christmas festival today here in these surroundings.

"In the world our hopes and expectations for the fulfillment of our longings for peace are now enduring the test. But we Christians do well first of all to put our trust in the eternal Hope."

It was dramatic as this congregation of workers from Stalin City heard the Christmas Gospel from the lips of their bishop, and answered with the fine old Christmas hymns. True, there is no church in Stalinstadt, but there is a temple of God, built of living stones.

—EAST ZONE CORRESPONDENT

ARGENTINA: Buenos Aires.—IN RESPONSE to a request of the Conference of Missionaries and of the United Lutheran Church of Argentina, Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions of the ULCA, arrived in Buenos Aires by plane Nov. 12, to remain until Dec. 4.

The reason for his coming was to help us solve knotty problems which confront the work here. Our chief problem is the welding of many national groups into one church. Since the war many Lutherans have come from Europe. The United Lutheran Church in Argentina, with the help of the LWF, NLC, and the Board of Foreign Missions, has been trying to minister to these people. The uniting of eight or ten national backgrounds and ecclesiastical traditions into one church is a tremendous job. Happily it appears that the growing pains are producing results and that one united church is emerging.

On Nov. 24-25 the United Lutheran Church in Argentina met in convention in Buenos Aires to adopt a completely new constitution and by-laws. The chief purpose was so that the church could achieve legal status. Heretofore it has not had legal entity. All property has been held in the name of the Board of Foreign Missions. It is felt that the point has now been reached where it is possible and wise to secure legal status for the church and transfer the property to the name of the church. During the convention an excellent constitution was forged which, subject to the approval of the Board of Foreign Missions and the Argentine government, will soon be in force.

An afternoon and evening of the convention were devoted to a stewardship conference. One extremely interesting feature was an organized debate over the "grace system" of giving. There were two teams of two members each. One upheld the apportionment system and the other the grace sysem. Afterward the discussion was thrown open to the delegates and visitors. Interest was lively. One of the Argentines said, "We've been asleep for years in regards to stewardship. Now, thank God, we're awake. Let's stay awake." —JOSEPH H. DEIBERT

SWITZERLAND: Geneva. Jan. 6.—MORE than 200 European refugees manage to leave China every month through the efforts of the Joint Service to Refugees office of the World Council of Churches and the Lutheran World Federation. Through a laborious process, they funnel down into Hong Kong from Harbin, Mukden or scattered parts of China. They come after weeks of exchanging letters and preparing their papers with Pastor Ludwig Stumpf of the WCC-LWF office. Most of them are White Russians of Orthodox faith who have been "existing" in China since they left their own country in 1917. Others, sons and daughters of these displaced persons, have never known their own country. They are now fleeing from the economic pressure that is placed on them by the present regime in China.

Today there are probably more than 15,000 European refugees left in China. They suffer from cold, poor clothing, insufficient food. It is this tragic group that the World Council and the Lutheran World Federation are striving to help.

NEW OFFICERS of the Pittsburgh Synodical Luther League are shown here following their recent election. Seated, first row . . . Treasurer Kenneth Bash, of Apollo; Secretary Edna May Herman of Pittsburgh; President John Paul Gruber, Jr., of Shippenville; Assistant Secretary Barbara Watson, of Erie; and Statistician Barbara Beal, of New Kensington. Back row . . . Publicity Secretary Mrs. LaRue A. Schreib, of Pittsburgh; Past-President Donald B. Power, of Johnstown; the Rev. Ellwood L. Hauser, of New Kensington, who is chairman of the synodical youth committee; Pearl Elster, of McKeesport, secretary of the Passavant (Junior) League; Marilyn Greiner, intermediate secretary, from Ridgway; the Rev. Ivan G. Mattern, of Ellwood City, who is secretary of evangelism; the Rev. John T. Braugher, Etna, secretary of Christian vocation; and Adeline V. May, executive secretary of the synodical Luther League

MARYLAND:

Organ Dedicated At Third Church

By LLOYD M. KELLER

BALTIMORE—Third Church dedicated a new two-manual Schantz organ recently as a memorial by Howard Mears to his wife, a faithful member of the congregation. The $13,350 organ was dedicated by Pastor Arthur Foellner after which Mr. Emile H. Serposs, the congregation's minister of music, presented an organ recital to a filled church.

DR. L. RALPH TABOR, who concluded ten-year ministry at Luther Memorial Church, Washington, D. C., was installed pastor of First Church, Baltimore, by Synod President J. Frank Fife, Jan. 3. Pastor Emeritus Martin Luther Enders and Assistant James F. Wilson were liturgists.

THE REV. RICHARD L. EHRHART, former pastor of St. Paul's Church, Lutherville, and Mrs. Ehrhart, recently commissioned missionaries to the Lutheran Mission in Liberia, flew to Monrovia Dec. 31.

THE BOARD OF SOCIAL MISSIONS conducted an evaluation meeting at St. Luke's Church, Baltimore, Jan. 11. The synodical social missions committee and ten other synodical leaders participated.

WMS Officer Leads Study Session

MISS JOSEPHINE I. DARMSTAETTER of the ULCA-WMS presented the study on "Spanish-speaking Americans" at the supper meeting of the missionary societies of Western Conference held in St. John's Church, Hagerstown.

TRINITY CHURCH, Taneytown, has laid the cornerstone for the new educational building.

IRENE J. FALK, 1953 graduate of Hartwick College, was installed parish worker at Trinity Church, Hagerstown, Oct. 25.

DR. LAWRENCE W. FOLKEMER, of the George Washington University faculty, delivered a series of three addresses on "God, Our Father"; "Christ, Our Lord"; "The Holy Ghost, Our Helper" at the annual convention of the Lutheran Sunday School Association of the Maryland Synod held in Grace Church, Westminster. Discussion leaders interpreting the convention theme, "The Faith We Teach," were Miss Mabel B. Fenner and the Rev. Lawrence M. Reese, Board of Parish Education; Mrs. Fred Ernst, Clear Spring parish; Dr. Frank P. Cauble, Haven Church, Hagerstown.

NEW YORK:

Prigge Heads SPA

By CHRISTIAN P. JENSEN

SYRACUSE—The new officers of the Syracuse Pastoral Association are president, the Rev. Donald Prigge; vice president, the Rev. George Dietrich; secretary, the Rev. Frederick Ellerman; treasurer, the Rev. Frederick Krapf.

THE WAGNER COLLEGE CHOIR will tour the state and will sing in Zion's Church, Syracuse, Jan. 29.

RESPONSIBILITY

story of the week

EIGHTEEN YEARS AGO, a 60-year-old employee of a well-to-do family on Philadelphia's swanky Main Line was happily rounding out over 35 years of service as gardener-chauffeur.

His service to his employer had never been short of exemplary . . . his gardens were the envy of many of the neighbors.

As a chauffeur, there wasn't any better . . . at least that's what the head of the house said. He could be trusted implicitly to see that any of the family's three children were taken care of, no matter how far downtown they were to be escorted, or at what hour.

Then, one day, while on an errand to a downtown bank, the gardener-chauffeur misplaced $200 with which he had been entrusted for deposit. Although he retraced his steps several times, he couldn't find the money.

His employer, an understanding man, told him, "Don't let it bother you. I can afford it . . . all of us lose something at one time or another!"

But the chauffeur brooded for weeks. He kept insisting that he'd pay it back somehow. The employer kept insisting "forget it! I am!" even up to the time the chauffeur announced he was planning on retiring . . .

That was 13 years ago.

LAST WEEK, the employer was astounded when his former gardener-chauffeur rang his doorbell. Ushering him in, he spent some little time discussing what had happened in the intervening years, all the while being aware that something was bothering the older man.

At last, it came out . . .

"I finally saved up $200," began the 78-year-old haltingly. "It's been on my mind for years. I still don't know what happened to the money that day I went to the bank, but here it is . . . now I can enjoy my old age!"

—DICK SUTCLIFFE

BRIEFLY SPEAKING

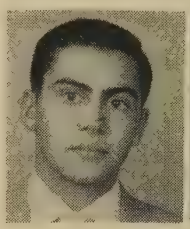
Pastor Oswald S. Goerner came home from a September vacation to find only the four walls, roof, and chancel standing at St. Peter's, Holgate, Ohio. During his absence an extensive repair and remodeling program had been begun. Asked if he wasn't surprised at what the men of the church had done in his absence, he replied, "I was rather expecting it, for you also started work on the new parsonage while we were away." One councilman thereupon chided: "Better stay home after this; it always costs us money when you go away!"

Worshipers in Zion Church, Penn Township, Pa., were suddenly startled in the middle of a service by the clattering din of a hail storm. The noise was so deafening, Pastor Paul Gerhard decided to change the service slightly, in order to sing a hymn while the hail fell. He managed to let the organist and congregation understand that the hymn would be "No. 132." All smiled knowingly, to the pastor's surprise; until he noted the words: "Hail, Holy, Holy, Holy, Lord!"

In reporting church news to his local newspaper, Pastor Webster Clement (Winino, Minn.) included a write-up about Faith Church's WMS meeting. In the evening edition of the Winino newspaper, his report read, in part: "The treasurer reported sufficient money in the treasury to pay for the cost of recent remodeling. She also made a report of the *monkeys* received at a recent church tea."

During the showing of "Martin Luther" in Cincinnati, Ohio, recently there was much protesting from, of all people, the popcorn concessionaires in the theater where the crowds were gathering for the picture of the Reformation leader. Seems the Luther audiences became so engrossed in the plot and drama that they failed to find time to patronize the lobby popcorn stands!

Members of the National Association of Mental Hospital *Chaplains* were slightly chagrined recently when they entered a Washington, D. C., hotel (the Willard) lobby to find their meeting listed on the bulletin board as "Dinner . . . Association of Mental Hospital *Patients*."



Four at a time

Four (count 'em) Se strunks are enrolled at Nev berry College this year. Fu thermore, they're not cou ins nor distant relatives each other. They're brothe and sister!

First, there's Mary An (*top*) who is the newe Seastrunk at Newberry, member of the freshma class.

Next, there's George E win (*above*), a sophomo at the United Lutheran co lege in South Carolina.

The elder pair includ Charles Ernest, Jr., a mem ber of the junior class and pre-ministerial student (he follow his dad into the mi istry in about four years and Robert Eargle, also member of the junior clas

All four Seastrunks ca the parsonage of Mt. He mon Lutheran Church, ju west of the West Columb (S. C.) city limits, "home "Dad" and "Mother" a the Rev. and Mrs. C. E. Se strunk, both of whom ar Newberry graduates in th class of 1927.

MICHIGAN:

Detroit Council To Hear Dr. Fry

By WALTER M. BRANDT

DETROIT—The president of the United Lutheran Church in America, Dr. Franklin Clark Fry, is scheduled to address the members of the Detroit Council of Churches here tomorrow (Jan. 21).

MEMBERS of Unity Latvian Church and Pastor Janis V. Lazda have signed a purchase agreement with the Dennis Avenue Christian Reformed Church for the acquisition of its property consisting of a church building and parsonage. Purchase agreement is for $25,000. Both congregations will use the church building for a period of 18 months. Pastor Lazda and his family have moved into the parsonage.

NEW AUGSBURG CHURCH was dedicated Nov. 29 with Synod President Frank P. Madsen preaching the dedicatory sermon. Preachers at 3 o'clock vespers were Pastors Alfred G. Belles and Otto F. Reble.

THE REV. ERVIN E. KREBS, in charge of the Division of Inter-racial Work in the NLC, met with pastors and interested laymen Jan. 7 in Luther Memorial Church, Detroit. With him, to discuss the problem of changing communities, was Pastor Philip Johnson of a successful and growing inter-racial church in Chicago.

SOUTH CAROLINA:

Greenville Calls Dr. Wynne Boliek

By DICK SUTCLIFFE

COLUMBIA—Dr. Wynne C. Boliek, who has watched Reformation Church grow from a membership of 87 to well over 1,000, has accepted a call to Trinity Church, Greenville, effective Feb. 15. He will succeed the late Dr. E. Z. Pence.

Dr. Boliek, who is currently serving the third year in his four-year term as a mem-

CAMPUS

CENTRAL Seminary has received and installed a new electronic organ in its chapel. The instrument is a gift of Layman John Hueske of Hastings, Nebr. Another recent gift was a set of Deagan chimes, donated by Mrs. Glenn Ferguson, seminary's housemother, in memory of her late husband.

NORTHWESTERN Seminary in co-operation with the stewardship office of the Northwest Synod, will sponsor a three-day pastors-students' convocation January 26 through 28. Speakers include Dr. George Forell, Dr. Adalbert Kretzmann and Dr. Arthur Piepkorn.

GETTYSBURG Seminary will soon have another building, a residence for a professor and his family. First occupant: Dr. Ralph Heim. The present Heim residence will be converted into a dormitory for male students.

PHILADELPHIA Seminary's auxiliary will hear U.S. Civil Defense Administrator Val Peterson, well-known midwest Lutheran and former governor of Nebraska, at the annual luncheon meeting at the Broadwood Hotel, Philadelphia, Feb. 25.

SUSQUEHANNA University's Christian Career Conference in December featured on-campus addresses and interviews by Argentine Missionaries Herman and Mrs. Hammer, Dr. Mildred Winston, and the Rev. Vernon L. Strempke, of the ULCA Board of Education.

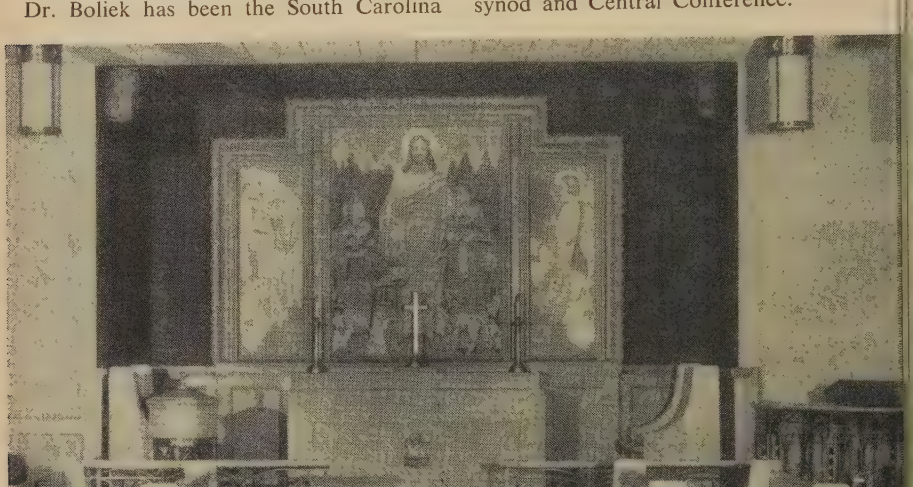
LENOIR RHYNE College's religious education class has just completed sponsoring an eight-week practice teaching term for children. The "Saturday school" serves as a laboratory school for college students pursuing public and private school teaching certificates.

GETTYSBURG College's a cappella choir, under the direction of Parker Wagnild, has recently completed "pressing" a long-playing record featuring the 1953 choir tour music. The records are available at the College Book Store on the campus.

SOUTH CAROLINA . . .

ber of the Executive Board of the United Lutheran Church, told Columbia friends he'd been considering the call for over a month and that "it offers a challenge that I could not turn down."

Dr. Boliek has been the South Carolina synodical correspondent for THE LUTHER since 1936. In addition, he has served the ULCA Board of Social Missions, been president of the board of the Lowm Home for the Aged and Helpless at Wh Rock, and has occupied numerous posts synod and Central Conference.



DEDICATED RECENTLY is this altar painting—"All Things Praise Thee, Lord Most High"—in t children's chapel of the St. John's parish house of Reformation Church, Washington, D. C. T gift of John F. Herrmann in memory of his wife, the three-panel life-sized painting was dedicat in a service led by Dr. Oscar F. Blackwelder, and assisted by Sister Pearle N. Lyerly, Mr. Herrma Ben Lewis (Washington artist commissioned to do the work), Thomas P. Hickman, Sunday scho superintendent, and Public Worship Committee Chairman Harry A. Rust. The central par depicts three children in Christ's presence . . . angels occupy the side panels. Throughout t chancel, pews, altar, chairs, pulpit and baptismal font have been constructed to scale

GEORGIA-ALABAMA:

One Million Hear "United Lutheran Hour" Series

By FRANK C. JONES, Jr.

ATLANTA—One million people listening over 200 stations each Sunday hear t 1953-54 "United Lutheran Hour" series of ten radio broadcasts. The series spo sored by the Southern Lutheran Radio Committee in co-operation with the ULC Radio and TV Committee began December 6 and will continue through February

Lutheran college choirs from Lenoir Rhyne, Newberry, Roanoke, and Marion provide special music. Guest preachers from the Georgia-Alabama Synod are

DR. RAYMOND D. WOOD of Ascensio Church, Savannah, and the REV. HUG E. BAUMGARTNER, JR. of Redeem Church, Macon, Ga.

PASTOR PAUL J. RENZ of Peachtree Road Church, Atlanta, has been selected by the Christian Council of Atlanta as master of ceremonies and director of a weekly 30-minute religious TV program. The program, "Toward Tomorrow," carried by WLWA-TV, Atlanta, is planned to help Sunday school teachers and pupils of all denominations using the International Sunday School Lessons in their preparation to teach and discuss the lesson for the coming Sunday.

THE CHRISTIAN COUNCIL of Atlanta, an organization of the evangelical churches of the city, produced in 1953 on free time a number of religious radio and TV programs which would have cost more than $300,000 had the time been purchased at commercial rates.

THE ST. OLAF COLLEGE CHOIR of Northfield, Minn., directed by Olaf C. Christiansen, will present a choral concert in Atlanta Feb. 5. The concert sponsored by the Lutheran Pastors' Association of the Atlanta area will be presented in Wesley Memorial Methodist Church, one of the city's largest church buildings.

PASTOR HUGH E. BAUMGARTNER, JR., of Redeemer Church, Macon, arranged in December to begin the south's premier showing of the Lutheran Laymen's Movement TV film series, *Faith in Action,* over Station WMAZ-TV, Macon. *Martin Luther* opened in downtown Macon at the Grand Theater Dec. 31.

RADIO STATION WRMA, Montgomery, Ala., Negro-owned and operated, gives free time each Sunday for a 30-minute Lutheran worship program which reaches over 250,000 Negroes. Pastor David Conrad of the NLC co-operates with Pastor Nelson W. Trout in producing the program.

Mail arriving at the Church House in New York City recently contained an envelope addressed:

Henry Endress, Church Steward
Ship Department
United Lutheran Church in America
New York City, N. Y.

—HOME MISSIONS—

MICHIGAN: St. Luke's Church was organized Nov. 8 in Muskegon Heights by Pastor-Organizer Emerson E. Jury. Michigan Synod's "birthday gift" was $2,122 to which the synodical Brotherhood added $50. The mission's birthday banks added another $400-plus. Total baptized membership is 101, 61 of them adults. The mission's 1954-income objective: one-third to benevolence, one-third for current expenses, and the final third for the building fund.

ALABAMA: Our Redeemer (mission) church was organized in Montgomery, with 72 confirmed members (120 baptized) Nov. 29 by Pastor J. Russell Boggs. Participating in the service were Georgia-Alabama Synod President Charles E. Fritz and Pastor David Conrad, southern educational secretary of the NLC.

MICHIGAN: First service in Niles was held by Pastor Ivan Ross Jan. 10. Synod has already purchased a parsonage, the Board of American Missions has contributed 50 hymnals and three Bibles and organization is slated for Palm Sunday (April 11).

GEORGIA: During January and February two new mission congregations are being organized in Atlanta: the College Park Mission by Pastor T. O. Stelling, and the Glennwood Mission in South Decatur by Pastor Vance Daniel. Other areas of Atlanta are being surveyed for possible development in the near future.

MICHIGAN: With nine areas surveyed for possible "entry"—Lincoln Park, Rosedale Gardens (approved), Middlebelt Gardens, Saginaw, Clare, Benton Harbor, Battle Creek and two inter-racial areas of Detroit—synod still has 12 areas under further study.

MICHIGAN: Seventy members of old Augsburg Church in the Livernois-Fenkell area of Detroit have been organized as Good Shepherd Church to serve on an inter-racial basis as soon as a pastor is secured.

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NORTH CAROLINA:

Hickory Mission Organized at Year-end

By DAVID F. COOPER

HICKORY—In the closing moments of 1953 synod made home mission news by officially organizing the Longview (Hickory) congregation under the rules and regulations of the Board of American Missions, as the first and only new congregation thus to be formed during the year.

Incorporating under the name Messiah Evangelical Church, the new mission, located in a fast-growing suburban section of Hickory, was organized Dec. 20 under the direction of Mission Developer Charles R. Patterson, with 78 charter members, and 33 children. The charter membership roll is scheduled to remain open until Easter 1954.

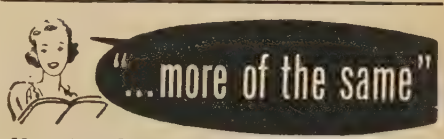
WITH SERVICES held in a store building, Synod President F. L. Conrad preached the sermon and conducted the official organization. Greetings were brought by Mayor Lutz; Mrs. Everett Sox, president of the Western Conference of the State Women's Missionary Society; Fred R. Smyre, for the State Brotherhood; and J. L. Norris, Jr., for the State Luther League.

A "Service of Godspeed" for 42 confirmed and 18 baptized members of Bethany Church, West Hickory, who united with the new Messiah mission as charter members, had been held by Pastor G. Dwight Conrad Dec. 13.

Other news on the home mission front include the ground-breaking service in preparation for construction of the new $56,335 St. Mark's (Lumberton) Church, Dec. 13, with Pastor E. R. Lineberger, Sr., presiding, and Dr. F. L. Conrad bringing the message. The congregation, organized June 1, 1952, has been holding its services in the Stephens Funeral Home.

Gifts of $23,000 on the building project were acknowledged at this service, including $15,000 from the synodical Women's Missionary Society, $5,000 from the Brotherhood, $2,000 from the Luther League, and $1,000 from St. John's Church, Cherryville.

THE DECEMBER REPORT of the synodical stewardship committee disclosed that to the first of that month 90.8 per cent of the apportionment due for the year had been given by 168 of synod's 173 apportioned congregations, with the total reaching $213,844.



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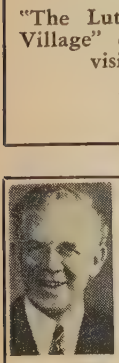
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Receipts for the five institutions given support by synod had reached 92.5 per ce of apportioned amounts.

Looking to the practice of the grace system in synod in 1954, the committee r ported that 103 congregations had thus f returned covenant cards, indicating cov nants totaling $171,809.80, a 15 per ce increase for these congregations over th previous year.

RENOVATION and refurnishing of th chapel in St. James' Church, Concord, w completed this fall.

WITH MEMBERS of the congregation gi ing approximately 1,050 hours of labor, a around $1,500 for material, the Leban Church parsonage in Cleveland recent underwent a complete furnace to roof ren vation program, bringing about a mode and attractive result.

NEW YORK:

"Faith in Action" Gains Momentum

NEW YORK CITY—The ULCA's tel vision film series, "Faith in Action which includes carefully edited-co densed versions of such favorites as *A Now I See, Salt of the Earth, Like Mighty Army, The Difference, For Go or Evil,* and *45 Tioga Street,* is current being shown in the Dayton (Ohio) tel vision area. The half-hour six-week seri began Jan. 3 over WHIO-TV, Dayton.

Premiere of the series took place in Roc ester, N. Y., last summer when WHAM-T carried the first TV "appearance" of t former feature-length ULCA Stewardsh films.

A third showing is underway ov WMAZ-TV in Macon, Georgia. Startin Jan. 10, the first of the series—*And No I See*—was scheduled to be shown WCPO-TV, in Cincinnati, Ohio. Furth negotiations are underway for showing the individual films and the series ov other American TV stations.

PENNSYLVANIA:

Synodical Realignment Results in Increase Of Apportionment Figures as Much as 25%

By ERNEST J. HOH

LANCASTER—Due to the differences between the Central Pennsylvania Synod and the Ministerium of Pennsylvania in arriving at "apportionment figures," congregations which transferred last May from the Ministerium to Central Pennsylvania have discovered that their 1954 apportionment is about 25 per cent higher in their new synod than it was in the former one.

As a result, pastors and church councilmen have agreed that there is need for "extensive education" in the field of individual and congregational stewardship. Extensive Every Member Visitations have been started by a number of the "transferring" congregations with highly favorable results.

(Lancaster city churches, a survey shows, which had an aggregate 1953 apportionment of $31,838 now report an aggregate apportionment figure of $39,739 for 1954. At least five churches—Advent, Grace, Christ, Emmanuel and Redeemer—reported that as a result of their EMV, the anticipiated income during the next 12 months will increase anywhere from 30 to 50 per cent!)

It might be noted—significantly—that in addition, these congregations currently have building programs underway, a few of them equal to the amount set up for current expense and benevolence. Pastors report that the spirit of stewardship is "growing" in the area.

REDEEMER CHURCH, Lancaster, the Rev. Herbert Hohman pastor, is currently celebrating the 50th anniversary of its charter. Dr. Dwight F. Putman was a recent guest preacher. Members are aiming at increasing the building fund during the celebration, making the larger building a possibility in the near future.

ADVENT CHURCH, Lancaster, celebrated its 55th anniversary in December. The Rev. Claude O. Dierolf, Philadelphia, the only son of Advent in the ministry, was liturgist. The anniversary message was delivered by the president of the Central Pennsylvania

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Synod, Dr. Dwight F. Putman. A former pastor of the church, the Rev. Elmore L. Wessinger, brought greetings. The Rev. Charles J. Smith, D.D., the only other livi former pastor, was unable to be present b cause of illness, but sent a warm and e couraging letter.

Announcement was made that the co gregation had given over $18,000 toward t building fund. Action will be taken th month to authorize an $85,000 plan of e pansion and to begin on the first phase that program.

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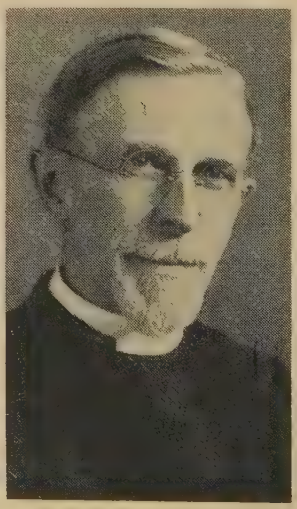
PHILADELPHIA—Dr. Luther D. Ree president emeritus of Philadelphia Sem nary, has been awarded the first annu Elbert M. Conover Award for "outstan ing contributions to the advancement better church design."



The award, made in Knoxville, Ten came from the Church Architectural Gui of America during sessions of the Nation Joint Conference of Church Architectu and was presented as a highlight at the ba quet session. The award was establishe this year in memory of Dr. Elbert M. Co over, former director of the Bureau Church Building of the National Counc of Churches of Christ in the U.S.A.

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DECEASED

Mrs. Harry G. Snyder

Mrs. Mary Horner Snyder, widow o the late Rev. Harry G. Snyder, died i Vandergrift, Pa., Dec. 11. She was 90.

Born Aug. 20, 1863, in Greenmount, nea Gettysburg, Pa., she was educated at Blu Ridge College, New Windsor, Md., and wa married to Pastor Snyder in 1890 followin his graduation from Gettysburg Seminary She served with her husband in pastorate in Hummelstown and Vandergrift, Pa., an Tiffin, Ohio. Since her husband's death i 1925, she had resided in Vandergrift.

Surviving are four sons, Harold F. Snyde Arthur K. Snyder, Allen W. Snyder, an Charles H. Snyder; eight grandchildren an ten great-grandchildren.

The funeral service was conducted Dec. 1 in Vandergrift by the Rev. R. C. Lauffe burger. Interment followed in Gettysburg Pennsylvania.

ULC CALENDAR

FEBRUARY

1-4. California Synod. Trinity Church, Lon Beach

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IN CONCLUSION . . . . . .

THERE SEEMS TO BE a lull in the attack fundamentalists were making on the Revised Standard Version of the Bible. The purpose of their attack was to discredit the National Council of Churches which sponsors the new translation. Lately they have figured they could do the NCC more harm by concentrating on their absurd charges that most of the NCC leaders are Reds.

There is no use trying to answer the attacks these people have made against the Revised Bible. They do not rest their case on logic or scholarship. Anyone who wishes to investigate intelligently the charges they have made should get a useful little book (costs 20 cents) entitled *God's Word to Man,* by Professor John P. Milton, professor of Old Testament at Luther Seminary in St. Paul, Minnesota. Dr. Milton is conservative and fair. His conclusion is that the Revised Standard Version "is on the whole an excellent translation which glorifies God and our Lord and Saviour Jesus Christ."

ONE VERSE in the new translation which I had expected to draw heavy fire, and which seems to have been overlooked, is Job 13:15. As it stands in the King James Version, it is used in many sermons on faith. Job says regarding God, "Though he slay me, yet will I trust him." Unfortunately the King James translation omits the important word "not." The Hebrew is *lo ayakel,* "I have no confidence" or "I have no hope." The RSV translates this: "Behold, he will slay me: I have no hope."

The new translation spoils the verse as it stands in King James, but fits in accurately with what Job is trying to say. He is desperate and expects the worst. He asks for only one thing, to lay hi case directly before God. "Behold, h will slay me; I have no hope; yet I wil defend my ways to his face."

The question regarding a translation o the Bible is not whether it suits our opin ions of what the Bible ought to say bu whether it presents what the Bible in it original languages actually said. Th Revised Standard Version does this bet ter than any other English translation i common use today.

IT IS UNCOMFORTABLE, of course, t lose some of our favorite verses which according to the King James Version, w have used in many arguments. Som Lutherans have used Amos 3:3 as proo that they should not associate with Lu therans who do not think as they do. I King James this verse is: "Can two wal together, except they be agreed?"

Amos is trying to show that things d not happen without a reason. Two peo ple don't set out together on a journe unless they have arranged this before hand, he says. In RSV the verse is, "D two walk together unless they have mad an appointment?" It is too bad our Lu theran friends lose this ammunition, i the new translation, but the verse no says what Amos intended.

It is encouraging that more than tw and a half million copies of RSV hav been sold in 16 months. If you want Bible to soothe you with its word magi keep on reading the King James (a some of our German-American or Swed ish-American immigrant ancestors rea their German or Swedish Bibles as lon as they lived). If you want the Bible t speak to you plainly, try RSV.

—ELSON RUFF

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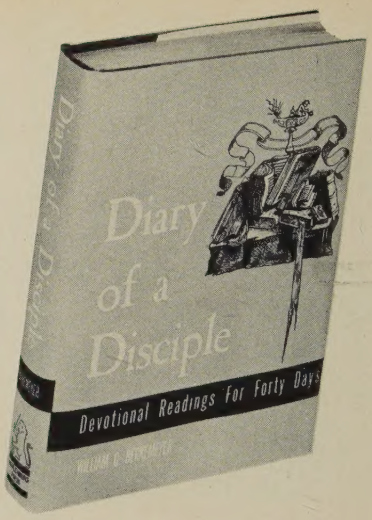

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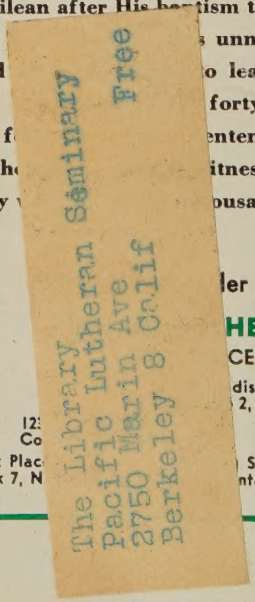

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